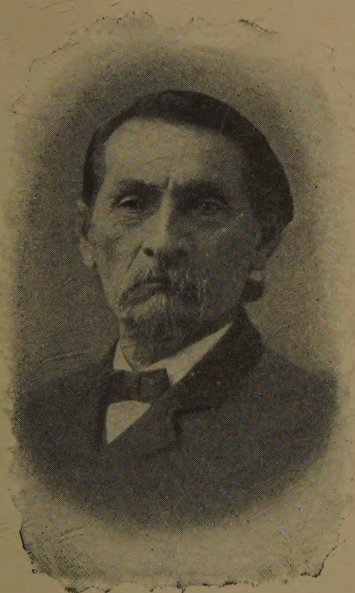


The American

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Missionary



REV. ARTEMAS EHNAMANI.

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The AMERICAN MISSIONARY presents new form, fresh material and generous illustrations for 1902. This magazine is published by the American Missionary Association, monthly. Subscription rate fifty cents per year.

On January first the magazine returned to a monthly issue. The demands of the mission work and the increasing interest among the constituent churches fully warrant this change. The field represented in the mission work of the Association is increasingly large and important. This creates the necessity for larger support. The plans for the magazine for 1902 include articles written from the field, many of them illustrated. There will also be the discussion of important problems before the churches relating to the development of larger missionary interest.

THE FIFTY-SIXTH ANNUAL MEETING OF THE American Missionary Association

WILL BE HELD IN

NEW LONDON, CONN., OCTOBER 21-23, 1902.

REV. JAMES W. BIXLER, New London, Conn.,
Chairman General Committee.

THE AMERICAN MISSIONARY.

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EDITORIAL.

For Seven Months. For the first seven months of the present fiscal year the income to the Association from donations has been \$105,211.00. This was an increase on the donations for the same period of the previous year of \$7,311.00. It is not an astonishing, but, on the whole, a wholesome showing. During the next five months there is needed a large increase in order to finish the year without debt in current income. Receipts from estates this year, as compared with last, show a very discouraging loss. It is not the urgency of a committee, or of the secretaries, but the urgency of the work in these great mission fields which is the final appeal to our churches and benevolent friends. This appeal never came with greater emphasis than to-day. We present it with all confidence, for it is an urgency created by the providence of God.

General Assembly. As we write, the sessions of the General Assembly of the Presbyterian Churches of America are being held in this city. Our Presbyterian churches have reason to be proud of such a convention. In character, in distinguished ability, in profound knowledge and in eloquent address those who have appeared on this platform are the peers of any men. It is a glorious thing for the whole Christian Church that such an assembly draws to it men of such character and power. When the President of the United States leaves the pressing duties of his office at Washington in order to be present at the missionary session of a church gathering that he may speak concerning the interests of the progress of the Kingdom of God, it is a significant and most encouraging fact. As Christian patriots we ought to rejoice in such a President and such an assembly irrespective of our denominational affiliations.

It is important to note that the questions that have attracted most attention in the discussion of this great convention have been, first, the

revision of the creed or doctrinal statement of Presbyterian churches; and, secondly, the problem of Negro education and elevation in the South. The latter was ably handled by men occupying vastly different viewpoints, some coming from the North and some from the South, some of them white and some of them black. The discussion was kindly, comprehensive and stimulating, and must make for the wise settlement of this great question.

Where Should the Negro Live?

Where should the Negro live? Where are the centers of Christian, educational and social influence among this great mass of colored people of the South? These are questions of great importance, and are ably discussed in the article by President Merrill in this magazine. We call attention to an interesting discussion of the same problem by Dr. George W. Cable. Perhaps no man in America is better qualified to speak concerning matters in the South relating either to the whites or to the Negroes than Dr. Cable. He writes without prejudice, with the calm balance of a social philosopher, not as the advocate of any particular view or theory. We call especial attention to his sane, calm and convincing words. To sum up his argument, it is that the Negro should live just where he chooses to live. That there is a place for him in the rural settlements, in the cabin, on the plantation, but equally a place for him in the crowded city and an important and essential work for him to do for his people and the South in the latter as well as the former places. Dr. Cable writes:

"There is a notion among Southern people, which is not confined to them, but of which they have made themselves the exponents, that it is highly important that the Negro should be kept on the plantation. That is false. I say this because some white man ought to say it. What is civilization? The citifying of a people. True, the city has many temptations, and many men and women go to shipwreck there. But it only means a more energetic process of selection; and as much as some go down, others go up. The South has languished for lack of the New England town idea. For the best results, a greater aggregation of people is necessary than is possible on the plantation. I do not plead that the Negro should go to the large cities in great numbers, but that he should go to the towns, and that wherever he can he should make a town.

"The idea that the town is only necessary as a market for country produce is folly. It is equally necessary for spiritual training. The Negro must go to town as much as he must go to school. I do not need to say to you that he must go to school, and not only to school

but to college. The New England town idea is the keynote of the colored man's salvation.

"I recommend as a political policy to the colored people of the United States that, while you do not let the Negro question sleep for a day, yet that along with it, day in and day out and year in and year out, you busy yourselves with all the other politics of the nation, State and town. Make your less educated brethren understand that the way to get other men to consider your question is for you to consider all their questions with the whole strength of your hearts and of your honest right hands."

Progress in During the recent visit of one of the Secretaries of the
Porto Rico. American Missionary Association to Porto Rico, two very interesting Congregational churches were organized.

One of these is at Humacao, a prosperous town in the eastern part of the island. The pastor is Rev. Francisco Castro. Mr. Castro is a Cuban by birth and for many years has been a useful and distinguished teacher in that island. The church organized at Humacao numbers two hundred and eighty members. Great care has been taken in accepting the members of this church, a catechumen class being organized for the instruction of those desiring to become members. Sixty members of this class are now studying the scriptures and preparing themselves to join the church at some future time. At Lares, in the mountain region of Porto Rico, another church was organized. Rev. Sebastian L. Hernandez is the pastor of this church. Mr. Hernandez is a young man, Mexican by birth, of fine ability and thorough education. The church which has been organized, of which he is pastor, is in connection with the American Missionary Association's school, which is under the care of Prof. Charles B. Scott and a corps of competent teachers. This mission at Lares, with its two departments of church and educational work, is already accomplishing excellent results. The two deacons ordained to this office in the church were men of high standing and position in the community. The work of the churches and schools under the care of the American Missionary Association throughout the entire island is very promising. There is demand for large development, and many fields are open. The immediateness of the work impresses itself deeply in the conviction of anyone visiting the field and studying the conditions.

There is no more needy field than that of Porto Rico in any region or country. The public schools of the island are accomplishing good work for the secular education of the pupils. Still even here only

about a fifth of the school enrolment has been as yet provided for by public funds. The religious instruction of the youth of this island comes with great emphasis to our Christian churches. The changes in the island are very rapid. It is possible, if energetic work is carried on at once, to anticipate many of the evil influences that prevail in some parts even of our own country. The next five years determines whether Porto Rico shall stand abreast of other United States territories in privilege and general conditions, or whether it shall slump into semi-barbarism. The churches of our denomination must be large factors in settling this problem. And so, as was said above, the immediateness of this work is impressed upon every patriotic Christian by the very conditions that confront us in this work.

Three Indian Tribes.

At Fort Berthold, N. D., an interesting condition of Indian life presents itself. There are three tribes, the Mandan, Ree and Gros Ventres, occupying the peninsula around the sides of which the Missouri River runs. They are as distinct in language as the Spanish, the German and the English. They occupied in the early times this peninsula for defensive purposes. The Dakotas, and other warlike tribes, made frequent inroads upon them, and they joined in a defensive alliance. Their condition is an interesting illustration of the principle that necessity develops ingenuity, and often forces people along lines of larger development which they might not otherwise take. These tribes, afraid to rove over the prairies in hunting bands on account of their more powerful enemies, became an agricultural people. Only a few years ago the portion of land which they occupy was all honey-combed with underground cellars in which they buried the products of their land to hide them from the ever-threatening hostiles. The missionary work among these tribes has developed with great efficiency. For many years Rev. C. L. Hall, a native of New York City, and in early life a member of the Broadway Tabernacle, has carried on the work at this station. Efficient teachers have been his assistants. Various lines of industry, especially agriculture, have been prominent features of the work at the mission. The results already attained are very encouraging. Few tribes have progressed in a more wholesome way than have these three. A large factor in this development has been the work of these consecrated missionaries. We presented to our readers the interesting discussion from Mr. Hall in the *MISSIONARY* for April. It is a valuable study of ethnology as well as a stimulating missionary paper.

From
Dr. F. E. Clark. We call special attention to the interesting article by Dr. Clark on other pages of this magazine. He promised this article just as he was sailing for his foreign tour. We are very glad to be able to put it before our readers. The following personal letter accompanying this article is of so much interest that we take the liberty of publishing it. This letter shows how tirelessly active and energetic Dr. Clark is in his efforts everywhere. It also illustrates the fact that while he could command large compensation for articles in many magazines, he generously writes for the AMERICAN MISSIONARY without any compensation. We beg to acknowledge this service at his hands.

SALONICA, MACEDONIA, April 12, 1902.

My Dear Dr. Ryder:

The enclosed article, which I have written under adverse circumstances in a slow moving Turkish train, is sent you with best regards. But I will have mercy on you and send it first to my secretary to copy. I hope it will prove to be what you want and what you had in mind when you requested me to write it.

It was not only written under difficulties, but in the midst of a great pressure of other work, as I have constant meetings, except on the train, and am under contract to write sixty articles for various papers and magazines "between times." At least this has the merit of being short.

You will be glad to know that Christian Endeavor is being greatly prospered all over Europe. I shall always appreciate any good word you speak for it in the AMERICAN MISSIONARY or otherwise.

Ever affectionately yours,

FRANCIS E. CLARK.

The real test of generosity and philanthropy is not what a man does with his money after he gets it, but how he gets it. There are many men like Dr. Clark who will die poor men because they are giving time and effort, and possibly income, as they go along for the uplift of humanity and the progress of the Kingdom of God. Such men are the true philanthropists of the world, and such service stands the test of benevolence fixed by our Saviour.

Fifth
Annual Conference. The Fifth Annual Conference for "Education in the South" was held in Athens, Ga., April 24-27, 1902. This is an interesting gathering of many representative men who are especially interested in the problem of Southern education. Representatives of the American Missionary Association are annually invited to this meeting, and those present this year report the gathering as of very great value. The American Missionary Association, as was said in an editorial in a former issue, rejoices in this awakening on the part of so many earnest men and women to the great interests of the Southern educa-

tional problem. This Association has been busy along these lines these many years, being a pioneer in this important field. The large and helpful co-operation of this distinguished company of philanthropists is a hopeful sign and promise of larger work in the future.

The Hartford Seminary Record very generously corrects
A Correction. a statement made in its columns some weeks ago in reference to the attitude of the American Missionary Association regarding closer federation of the work with other societies, and concerning a single annual meeting. We gladly recognize the courtesy of the *Record* in making this correction.

The Christian Educator, a valuable magazine under
Retrograding. the auspices of the Methodist denomination, in a recent issue publishes the following. It is a serious charge against the Board of Education at New Orleans and a sad comment upon their methods:

RETROGRADING.

The School Board of New Orleans a year ago cut down the course in the public schools of that city for the education of colored children, by taking off the sixth, seventh and eighth grades, so that the highest limit would be the fifth. The Board promised that in place of these grades they would substitute mechanical drawing and manual training. The substitution of manual training for these grades has not been done, and no answer has been made to an appeal which the colored citizens made for the restoration of the grades and the rebuilding of the Lafon School. Our readers will remember that this school was built by the late Thony Lafon, a Negro philanthropist, at a cost of over twenty thousand dollars, and presented to the New Orleans school authorities for the education of the masses. The building was destroyed during the riot of several years ago. In answer to the appeal of the colored citizens, the School Board, a few days ago, promptly refused to reinstate the grades or rebuild the Lafon School.

The New Orleans School Board in this action is simply in line with what they formerly did in the division of the McDonough estate. Mr. McDonough, it may be remembered, left a large amount of money for the purpose of building schools for public instruction, to be equally divided between the races. The New Orleans Board turned nearly all colored students out of the buildings which they had occupied under a former administration, and now follows up this action by cutting down three grades in the public schools. What the Board hopes to gain by this action is by no means clear. The Southern people will see that it is cheaper to educate her citizens than punish her criminals. We are sorry to see New Orleans retrograding in this respect, and hope the Board may give to all, white and black alike, equal chances for a good education.

WHAT SOUTHERN PEOPLE WHO KNOW SAY OF OUR INSTITUTIONS AND THEIR WORK.

BY SECRETARY A. F. BEARD.

Some utterances of late, as to the feelings and opinions of the people in the South among whom the missionary institutions of learning are situated, have called our attention to the fact that there are many who have no real knowledge of the great work which has been done nor of the feelings of the intelligent people of the South toward this work.

It is possible to hear that "nothing has been accomplished," and also that "what has been done has been such a mistaken work that it has not merited or secured the regard of the people who live where this work goes on."

It is also possible for one to live in the vicinity of a great work and yet be ignorant of it. For example, there are thousands of people, in many respects intelligent, who could not tell the difference between Packer and Pratt Institutes in Brooklyn, nor what either of them is really doing. They have never seen them, and they know these great educational powers only by name.

There are thousands of people in New York, in many respects intelligent, who could not give an intelligent word of information about Columbia or New York University or differentiate them. There are thousands of well-to-do people in Paris who could not tell what is being done in the Sorbonne. I once inquired at Brighton, England, about the church of the famous Robertson, and the otherwise intelligent man had never heard of him. He was simply a non-churchgoing man.

On one occasion in the cars going southward, I came into conversation with a citizen of New Orleans, an educated and courteous gentleman. Without indicating any personal interest in the education of the Negro people, I asked concerning the Southern sentiment regarding them. I was answered that they were a people essentially incapable of any decided mental advancement, and must always be practically a subject class. Their education should therefore be strictly confined to the industries. I inquired if the efforts made for Negro education did not prove that this people had already established the fact that they were as able to learn as other people? This was controverted, and it was asserted, for example, that they were as a people imitators; they could learn the things which came by imitation, trades, etc., but, as a rule, in their schools could not do work which required sustained thought. They could "go so far in arithmetic and no further." I replied that I had heard there was an institution in his own

city of New Orleans where students did extremely well in higher mathematics, and grappled successfully in their classes with calculus. He asked the name of the institution, and being told that it was "Straight University," he assured me that I was entirely mistaken—"Straight University was for white and not for colored students. It was not a Negro school at all." In this statement he was sincere: He thought he was correct both in his opinion of Negro capacity, and also in his opinion that I who lived a thousand miles away was misinformed as to Straight University; he thought he "understood the Negro," and that I, who probably had met more educated Negroes than any man in New Orleans, did not understand. There are those in New Orleans whom he did not represent, and there are throughout the South multitudes who do know and understand and appreciate; who have informed themselves, who have been in the schools, who have studied their influences, and it is to the testimonies of such that we are to look for intelligent information.

For testimonies, I shall refer only to those institutions which are under the watch and care of the American Missionary Association. I am confident that like testimonies are to be found for other missionary societies.

The people among whom our institutions are situated belong to two races. The Negro people are a people, and in many localities are as numerous as the people of our own race. Should we quote them, however, we would not have pages enough for their feelings and opinions. These have their values, but we will now ask others.

We begin with our oldest institution of this class, FISK UNIVERSITY. This was under the direction of President Cravath from the first. He saw the school grow from a rude primary school to its present splendid proportions. So far, it is largely his monument in management, direction and spirit. It was my privilege at the great industrial exhibition in Nashville a few years ago to see Dr. Cravath surrounded by the representative citizens of Nashville while they were testifying to their appreciation of Fisk University, its work and its spirit. Seldom has a man received more generous praise or a nobler appreciation than did Dr. Cravath on that day. The most eminent citizens of Tennessee, while they acknowledged that in earlier years they looked askance upon this work, doubtful of its wisdom and incredulous as to the outcome, these confessed their mistake, and in highest terms of unqualified appreciation testified both to the tact and wisdom of the government of Fisk University from its beginning. Said Mayor Guild, of Nashville: "Fisk University is one of the institutions of which we are proud. The fame which it has made and

which is now of a national character, speaks for itself. It is still exercising its power in equipping for the duties of life the colored youths of our land. Again, we say, Nashville, Tennessee, yea, the whole South, honors, admires and fosters the beneficent influences it is exercising in making an intelligent, capable and worthy citizenship."

In the summer of the year 1900 President Cravath died. His funeral services were attended by many distinguished citizens of Nashville, not a few of whom followed his remains to the grave. Among the addresses on that occasion was one by Rev. Dr. James J. Vance, a distinguished minister of the Presbyterian Church South, than whom no one in all that region could have been more representative of the people. These were his words:

It is by his life-work that President Cravath vindicates his claim to our love and respect, and to the love and respect of the white race. His work was vast in its sweep and great in its achievements. His work was great because of the self-sacrifice it involved, and how great was that self-sacrifice we who dwell here best know. To do this work it was necessary for a man to make himself of no reputation. Dr. Cravath caught the spirit of Christ and became a minister. It was a work great in its character. Perhaps his work was greatest because of the spirit which animated it and the beauty which rested upon it, and which appeared to those of us who stood by as he toiled. I think the supreme triumph of his victory is that here among all these difficult surroundings he did a work which has alike commended itself to white man, black man, to Northman and Southman. Fisk University has never been a menace to aught that was dear to the Southern white. Indeed, it has been a blessed safeguard. Dr. Cravath moved among us commanding the respect and confidence of all, and because he did such a work as this among us, I say that he was a great man.

This for Fisk University and Tennessee.

Another institution is TALLADEGA COLLEGE, in Alabama. The testimony of the people among whom it is situated has been equally emphatic and constant. From Hon. J. B. Graham, Superintendent of Education for Talladega County—a Southerner—we quote:

For nearly twelve years I have been brought into contact with the students of Talladega College. By virtue of my official relation to them as teachers, I find that their training, from a moral and intellectual standard, has been excellent. Talladega College is doing a good work. The students deport themselves well. They are honorable in their business transactions, and I have observed that the longer they remain at this institution the greater regard they have for meeting all obligations devolving upon them in their business and civil relations.

The Hon. H. L. McElderry, State Senator and Mayor of the city of Talladega, writes:

I think Talladega College has done a great work in this community. The pupils of the school have been noted as self-respecting, debt-paying, courteous men and women.

From the *Mountain Home*, a newspaper published in Talladega, which reflects the sentiments of the vicinity, we quote:

This college is doing a noble work, and we have noticed that wherever its influence has extended for the past few years there has existed not only a far higher standard of morality and enlightenment among the colored people, but there has been also less clash and lack of harmony between them and the dominant race of the country. It is splendidly conducted, accomplishing a great work, fulfilling its mission along lines promotive of the highest harmony between the two races. Says the editor. "For the past fifteen years I have been acquainted with the management of the college and the work done, and have no hesitation in saying that it has my approval and co-operation."

When Dr. DeForest died I was present at his funeral. It was conducted by the clergymen of the town—Southern men. The pastor of the large and influential Baptist Church made the principal address. His words as to the long presidency of Dr. DeForest, and the excellent influence of the institution in Alabama, and particularly in Talladega County, could not have been more appreciative and generous than it was. Representative citizens and prominent ladies of Talladega sat on the platform of the chapel during these services, and testified by their presence as to their sentiment respecting the college and its administration. There was no "tactless disregard of the opinions of the people" here.

Again and again have the Southern white people in Talladega County publicly witnessed to the intellectual and moral progress of the colored people through the influence of Talladega College. A Southern pastor in Alabama testifies:

I recently spent two days in the school, visiting every recitation room. The industrial department is of the highest value; graduates are not only trained in philosophy and science, but also in the arts of home life and trades. Any servant of Christ having money to invest in helping on His kingdom can put it in Talladega College to good advantage.

These testimonies for thirty years could be multiplied many times for Talladega.

TOUGALOO UNIVERSITY is in the center of the Black Belt of Mississippi. We quote from the former Governor Stone of Mississippi:

For many years the Legislature has made an annual appropriation in aid of the normal department of Tougaloo University, and I do not hesitate to express the belief that no appropriation ever made for the education of the colored race of Mississippi has yielded as good returns.

Colonel Preston, the State Superintendent of Education in Mississippi, speaking from the platform of the institution, testified to the value of the educational agencies here at work both for the present and for the future of society, declaring that the feeling of the best

intelligence of the State was in hearty sympathy with the work. Another testimony, from the Superintendent of the State Deaf and Dumb Asylum of Jackson, Miss., a representative Southern gentleman, was in these words: "I wish to assure you, Mr. President, that you have the growing sympathy and respect of the best people of the State in this work in which you and your fellow-laborers are engaged."

The Governor of Mississippi, the Secretary of State, and several of the most eminent citizens of Jackson have expressed to me personally the fact that the best white sentiment of the State is heartily in favor of such work as is done at Tougaloo, and is in the fullest sympathy with it as it is administered.

There are few citizens more distinguished in Mississippi than Bishop Galloway, who resides in Jackson in the immediate vicinity of Tougaloo, and there is no more representative or eminent minister in the South. These are his words:

I rejoice in the missionary zeal born of the Holy Spirit which has sent so many cultured and consecrated men and women to labor among the Negroes of the South. They are worthy of all honor, and this generous appreciation of their high calling and self-denying labor is shared by our best people throughout the South. * * We rejoice in their coming. I live within a few miles of your Tougaloo University, an institution managed with consummate ability, and, I believe, possibly the most potential factor in developing the Negroes of our State for the high functions of useful citizenship. From the Governor of the State to the humblest citizen the administration of that school has received the warmest commendation, and its cultured teachers, as opportunity offered, have been accorded personal and social consideration and distinction. * * Intimate acquaintance with many of their representatives and with the work of more than one of your institutions enables me to speak with the authority of accurate knowledge. * * They have encouraged a spirit of kindness and confidence between the races—they have sought to cement and not separate, to make brothers and not enemies. * * So far as my acquaintance extends the missionaries of this Society have everywhere lived and preached that gospel of conciliation, and most abundant and gracious have been the fruits of their ministry. * * I must commend the practical philanthropy your Association has displayed in the South. * * I can but applaud the wise policy you have adopted and the splendid efficiency of your administration.

This may speak for Mississippi.

We come now to STRAIGHT UNIVERSITY, in New Orleans, La. Let a single fact be sufficient. For many years the working direction of Straight University has been in the hands of distinguished citizens of New Orleans. Five of the trustees, who are among the well-known representative and highly-honored people of New Orleans, are active Trustees of Straight University. The President has ever had their constant counsel. They are present on public occasions when the institution represents itself before the people.

On a public occasion, before a Southern audience, I heard Bishop Haygood, in an oration upon Southern education, quote Straight University in terms of highest commendation, both for its management and its influence. He showed how it was reaching the masses of people through its well-developed, disciplined teachers. He held it up before the people as an example of what an institution of the kind should be.

What higher or more generous commendation could be asked than the following from the distinguished President of the Tulane University, of Louisiana, Dr. Edwin A. Alderman, written within a few weeks, referring to Straight University:

I have heard on all sides commendations of the scope of its curriculum and common-sense character of the work done, the application of the instruction given to life; and in many ways I have heard good reports of the men and women who have received instruction there. I am sure that it is doing a great service for the colored youth of this region.

In Kentucky we have a normal school of long standing and of excellent grade. The Rev. E. L. Southgate, a representative minister of the Methodist Episcopal Church South, publicly testified as follows:

In our Pastoral Association at Lexington, composed of ministers connected with the different Protestant churches in the city, with one exception, we have at different times discussed the work of this Association in the South. I remember one occasion in particular in which we entered at some length upon its consideration, and there was only one opinion in that assembly in regard to your work in the South—that there is no more Christ-like work upon the face of the earth than yours; not in the foreign field, not in the home field, not anywhere could there be witnessed a more conscientious devotion to the work of our Lord Jesus Christ. I want you to understand how we feel in Kentucky in regard to your work.

We have a large institution in Macon, Ga., called Ballard Normal School. At the dedication of a new building, which was attended by several of the leading white citizens of Macon, congratulatory addresses were made by the Superintendent of the schools of Bibb County and by the leading city pastors of Macon. Dr. Jennings, Presbyterian Church South, congratulated the American Missionary Association upon the grand work which was being done in Macon for all that vicinity, and Dr. Warren, Baptist, following, moved "a vote of appreciation and thanks to the American Missionary Association for its influence through this institution in building up true, independent, Christian manhood and womanhood among the colored people." He rejoiced "not only in the educational standards of the school but also in the splendid influence of the teachers among the people, white and colored."

Within a few weeks the Superintendent of Public Schools in

Charleston, S. C., together with the School Commissioners of the city, most courteously sent a personal invitation to the American Missionary Secretary administering upon Avery Institute, then in Charleston, to visit with them the schools of Charleston. They called for him, accompanied him, with the Principal of Avery, to their schools, white and colored, and took occasion to give unreserved testimony to the benign and potential influence of Avery Institute (one of our higher normal schools) in the city of Charleston and in South Carolina. Two of the citizens of Charleston, one of them an influential white Southern gentlemen, are Trustees of the institution.

Out upon the Mississippi River, in the city of Memphis, is a normal institute with seven hundred pupils. The same principal has given it direction and character for twenty-five years. What is thought of this institution among the people where it is situated may be stated in the words of a prominent business man in Memphis, a Southerner and a member of the City Board of Education. These are his words:

As a citizen of Memphis and a business man I have for some years been familiar with the work at LeMoyné Institute, I have noted with satisfaction the general influence for good in the community, and especially the advancement of our colored people in intelligence and self-control. I know it has done a large work in sending out a large number of well-prepared teachers for our public schools. The industrial work of the school, as I have known it, is worthy of all praise. So well satisfied am I with the work and influence of the school and with the discreet and conservative administration of its affairs, that I am paying the expenses of the kindergarten department myself.

Like testimonies could be quoted all along the line from Virginia to Texas. It would simply be "a great cloud of witnesses." They are made by people who know and understand. They are not made by the people in the South who do not know what is being done. The people in the North may well regard those whose opinions are founded in knowledge.

These institutions, and others quite as worthy, have, through those whom they have sent out, been teachers of millions of people. Take, for example, the great industrial school of Tuskegee, with its thousand students. At least fifteen or sixteen of its prominent teachers are graduates from the college departments of the higher institutions for the Negro planted and sustained by the North, besides other teachers from the normal grades of the same institutions. Wisely, therefore, does our honored Doctor B. T. Washington add his testimonies to the necessity of these institutions and his endorsement of their work. It can be seen, also, how the influence extends itself. Many hundreds of thousands have been taught how to live in good homes, how to be

industrious, how to practice economy, how to acquire property, how to be thrifty, how, in short, to be the leaven of right thought and feeling and action which has done far more, and is doing more, to leaven the masses of the Negro people than all other agencies. More than this, they have stirred the white people to emulate and imitate their schools and their progress in the upbuilding of character, and the white educators of the South, as never before, are rallying the Southern people to unite in this upbuilding.

THE HERITAGE OF THE YOUNG AMERICAN.

BY REV. FRANCIS E. CLARK, D.D.

The longer I travel in Europe the more impressed I am with the privileges and responsibilities of young Americans. As I write, I am



REV. FRANCIS E. CLARK, D.D.

making one of many journeys on the Continent in the interest of the Christian Endeavor movement, which is beginning to take vigorous root in this part of the world. I have lately been in Germany, Italy, Scandinavia, Russia and Austria, and am now crossing the Balkan States on a very leisurely train, which gives one a generous opportunity to view the scenery and to meditate on many things, among them on the advantages of his own beloved land.

The result of all this travel and meditation, as I have said, is to deepen with every journey my sense of the priceless herit-

age which has fallen to every young American. As I see the tyranny and oppression which still reigns on the borders of Europe and still more in Asia; as I see young men drafted into the army and obliged to spend the best years of their life in soldiers' barracks, practicing a profession which many of them loathe; as I see the doors of professional and business and social life closed upon many of the brightest young men of these lands because of some accident of birth or parentage; as I see their religious life dwarfed and stunted by the oppressive weight of a dead state church, I constantly exclaim in my heart: "Thank God that my sons are Americans!"

The native-born American who has not been outside his own land cannot fully appreciate his privileges, and on that account does not realize his responsibility to make the best nation on the face of the earth still better. This is one of the rare instances where not only the good can be improved but the best can be made better, since the best is but a comparative degree, and not the superlative best, as God would have it.

For such a privilege what can the young American do? How can he cultivate his fruitful vineyard so that it will become still more productive? How can he develop the rich gold mine of national power and strength so that it shall be the largest possible blessing to the world? These are the questions which every young American should face and help to solve.

I have no hesitation in saying that he can best do this by supporting the home missionary cause. I use the words in their largest sense, for the cause of "Home Missions" has become a very large one in America—almost a world-embracing cause. It includes the frontier of our own land. It takes in Jews and Gentiles, black and white and red and yellow; Chinese and Indians, Mexicans and Icelanders. It embraces Porto Rico, the Sandwich Islands and the Philippines, to say nothing of Alaska, Samoa and Guam. All these nationalities and kindreds and peoples and islands of the sea have now come within the sweep of the vast home missionary enterprise of America.

Here is a field wide enough to stir the blood of every young American. Here is a task vast enough to cause him to summon all his energies and resources and put forth his mightiest endeavors.

What could appeal more directly to the strenuous, generous heart of the young man of the United States as he goes forward into the first decade of the new century? "America for Christ" is not a chimerical idea. It is possible, and he is the one to make the possibility an actuality. He does not need to devise new plans or schemes to accomplish the work or to form new societies to carry it out. The agencies are already in existence, well equipped, founded on sensible lines, endorsed by experience, proved by their history, manned by faithful and devoted officers. They only need to be supported more fully by the prayer, the sympathy and the money of the men and women of America to make them altogether accomplish their fullest purpose.

Ten millions of dollars a year through the regular channels in addition to the amount now given, if accompanied by the prayer and interest of the donors, would go far to win America for Christ. The cost of an ironclad or two, the profits of a single line of railway, the

dividends on a single gold mine, the cost of the war in South Africa for two weeks, would largely evangelize the waste places in greater America.

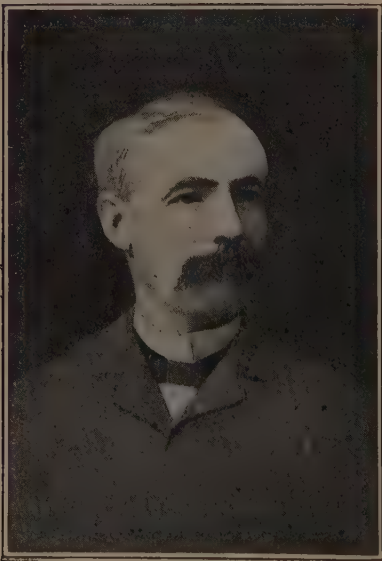
God grant that the young people of America may appreciate their blessed, heaven-given heritage, may see their wonderful opportunity, may open their hearts to the insistent, imperative, importunate appeal of Home Missions, and in this generation, nay, before this generation has run half its course, may win America for Christ.

Macedonia, Turkey-in-Europe, April 10, 1902.

WASHBURN SEMINARY, BEAUFORT, N. C.

BY PRINCIPAL B. D. ROWLEE.

Should one traveling by the coast line desire to see this eastern section of North Carolina, he has only to leave his train on reaching Goldsboro, secure a ticket over the Atlantic and North Carolina Railroad to Morehead City, where a launch is in waiting to bring him to Beaufort, one of the oldest towns along the coast. Here he will find a quiet, healthful place, where he can secure relief from tired nerves or business cares. Fish, oysters and clams will be among the articles of food set before him to tempt his appetite. If it be the right season of the year, and he be so inclined, he can venture out with gun or fishing-rod and bring back with him, as a result of his expedition, at least a good appetite.



PRINCIPAL B. D. ROWLEE

He will find here a town of about twenty - five hundred inhabitants (about equally divided between the two races) that draws its sustenance

mostly from the water. The stores supply the need of the people in the immediate surroundings and also wholesale to the stores along the sound.

In the days of long ago the town was begun on this peninsula that juts out into the sea. Some say that it was started by the notorious Captain Kidd. The educational interests of the children are now

well provided for by the schools which have been established for the races. Here the Freedman's Bureau early started a school that later passed under the care of the American Missionary Association. Since its founding it has seen days of prosperity and adversity. The past few years it has been moving forward, gaining the confidence and receiving the support of the people. While many of them are very poor, they are willing to make sacrifices to keep their children in school.

The burning of the school-building several years since led to the erection of the present one. This is two stories and contains seven rooms and a chapel. The cupola supports a staff from which, on pleasant days, flies a 12-foot flag that may be seen for miles around both from land and sea. Besides the school-building is the shop where the boys are taught carpentry, and on an adjoining lot is the Congregational church. The home for the teachers is a very comfortable two-story building, situated in a very pleasant part of the town, about three blocks from the school.



WASHBURN SEMINARY.

The literary work of the school is divided into four departments, primary, intermediate, grammar and normal, with courses of study as near like those in Northern schools as circumstances will permit.

In the sewing department the girls have to begin by learning to hold the needle, wear a thimble and make straight seams. They then pass on from this, step by step, until in the higher grades they cut, baste and fit garments. All work below the normal is done by hand, the sewing-machine not being used until they reach that department. They take great delight in this work and are anxious for the sewing hour to come. Learning to sew has to them, also, a money value. They not only do their own sewing, but are able to secure work from others. On visiting at a home, one of the girls was found cutting

and making a dress for a little sister. The mother acknowledged that she could not do it, but rejoiced that the girls were learning that which would make them such helps in the home. Other mothers have told how much help has come to them through this department.

For the boys, the shop is one of the important departments of the school. They are here taught the use of tools, to make drawings and then to work from them. The whole aim is to make of them self-reliant men and women, able to go out and help themselves and others.

The graduates of the school are making records for themselves. One has charge of the carpentry department of the school, some are teaching, one is in business with his father, and two are working in Yale College and attending night-school. Some of our older pupils



THE SHOP.

are now in Shaw University, and one who was graduated from Livingston College is now teaching in the public schools.

The amount of school-money is so limited that in the small towns and in the country districts the length of the school year is only a few months.

Notwithstanding Governor Aycock's assurance that there should be no school for white or colored where there was not a four-months' term, there have been schools with only two to three months' session. With so short a time given to school the progress must of necessity be slow, many even forgetting before another term opens what they learned the last. At present there is a movement on foot to consolidate the smaller districts and improve the system generally.

The passage of a law requiring an educational qualification as an essential to exercising the elective franchise has inspired some with a desire to obtain the necessary education. On the other hand, there are those who, if they give it any thought, receive no inspiration that leads them to try to rise to meet the requirements.

Numbers of the pupils take advantage of fair days and right tides to go clamming and oystering to earn money to pay tuition, buy a

pair of shoes or needed clothing. It goes without saying that this retards their progress. One old grandmother goes down on the shore, gathers oysters from the rocks, opens and sells them to pay her granddaughter's tuition. The location of the town is such as to make life too easy to develop one's energies. Many who can go down to the water and get their dinner of fish, oysters or clams are not disposed to worry much about where to-morrow's dinner is to be obtained. Again, they are not thrown into the way to brush against the world's moving throng.

The town is well supplied with churches—perhaps too many—to look after the spiritual needs of the people. All the work of the school is done with the one aim of developing Christian character. We feel that if we fail in this the great object of the school has not been accomplished. The desire is to send out young men and young women with the purpose to do something, who can, under the Spirit, meet temptations, overcome them, and train others to stand against them. The Thursday evening prayer-meetings have been the means of developing the spiritual nature in many of the pupils.

FROM CABIN TO PULPIT—LIFE SKETCH.

BY REV. HENRY H. PROCTOR, GEORGIA.

I am loth to do what I am about to do; but being a child of the American Missionary Association, I cannot refuse the request to give an account of myself.

Much has been said of the one-room log cabin. In one of these I was born thirty-three years ago, ten miles from Fayetteville, Tenn. My parents, who are still living, were plain, unlettered people, but filled with an ambition for the best things for their five children, of whom I was the youngest. Until twelve I spent my years on the farm, going to school one or two months during the summer. In order to get better school facilities my parents moved to town. The only way to keep the colored population out of the cities is to build better schools in the country.

After going through the public schools of my native town I went to the Central Tennessee College at Nashville for a part of a term. The next year (1885), having seen during the vacation students from Fisk University, I entered that institution in the fall. I had very little money when I entered Fisk, but I am glad now I was not ashamed to do any sort of work. I began by digging, and in seven years I had dug my way through that institution.

Of all the formative influences of my life, Fisk was the greatest.

There I entered a new world; the days grew brighter until graduation. I cannot fully estimate the influences upon me of the



REV. HENRY H. PROCTOR.

personal touch of its professors. I can never forget what they did for me. Though I went to a more famous institution later, and sat at the feet of men whose names are known around the world, yet I met no man who for weight of character and nobility of soul impressed me as did the late President E. M. Cravath. I think he was the noblest man I ever knew. While at Fisk I sat by his side a number of years at meals. It was a privilege I shall ever cherish.

It was at Fisk that I experienced my call to the gospel ministry. In order to fit myself for this work, I went to the Divinity School of Yale University on the completion of my course at Fisk. This was the fall of 1891. I dug my way through Fisk; I sung it through Yale. There were four of us darker ones who used

to go out to the churches over Sunday to sing and speak. This was valuable to us in more ways than pecuniarily; it gave an insight into the home and church life of New England that has been invaluable to me. My stay at Yale was of incalculable benefit. I liked the fine democratic spirit therein; my color was nothing in my favor, and nothing against me. I was as any other. At the opening reception the late Dr. Samuel Harris came to me, and, after inquiring concerning myself and scanning my six feet in height, facetiously remarked: "You stand as high as any man in Yale." I knew his deeper meaning. During my three years at Yale I met with uniform courtesy from professors and students. My white classmate from the South was no exception to this. On graduation day I was surprised to find that of the eight representative speakers of the class I had been assigned by the faculty the post of honor. The subject of my address was "A New Ethnic Contribution to Christianity," which *The Con-*

gregationalist did me the honor to print at the time. But although I enjoyed the life of New England, my heart was yearning for my brethren in the Southland, and I was desirous of an opportunity to get into the very heart of the South. Just before graduation a call came from the First Congregational Church of Atlanta. I accepted the call and am now finishing my eighth year in its service.

With me came one who was Miss Adeline Davis when I met her at Fisk years ago. Though at first she was planning to be a missionary to Africa, she was induced to change her plans and name and share my life and work. Four little ones have blessed our home, one of whom has been taken. The older, who bears his father's name, has begun to study and is on the way to Fisk and Yale.

With our coming to Atlanta, this historic First Church assumed self-support. Instead of being a beneficiary of the American Missionary Association, it became a benefactor. Within these years three hundred members have been added, a mission has been established and in various ways has the influence of the church been greatly ex-



MRS. A. L. PROCTOR.

tended. Atlanta is the gateway of the South, and many strangers pass through. Scarcely a Sunday passes but some stranger drops in to worship with us. Some of these have written very pleasant things concerning the church. Last year Rev. Ernest Hamlin Abbott, of *The Outlook*, visited Atlanta in his itinerary study of Southern religious tendencies. In his paper of December 28, 1901, he was over-kind enough to write as follows:

"The church which, better than any other I happened upon, represents those leaders of the Negroes who are guiding the race away from a merely emotional religion, was a colored Congregational church of Atlanta. Without exception, white or black, it was apparently the most progressive and best organized church I saw in the

South. The minister is a graduate of Fisk University and Yale Divinity School. The distinguishing characteristic of the church is the fact that the whole church itself is organized into what are called Circles of Help. Each circle consists normally of ten members, every one of whom has a distinctive duty. Number one in each circle is chairman, through whom the circle receives the pastor's directions; number two is assistant chairman; number three keeps the records and



CHILDREN OF MR. AND MRS. PROCTOR.

corresponds with absent members of the circle; number four, the treasurer, is responsible for raising church funds within his circle; number five promotes the devotional life; number six promotes social life and drives off the demon of sanctimony; number seven sees that attention is given to the sick; number eight sees that members visit one another; number nine sees to the relief of poverty; number ten is general promoter of new methods. Although the church has barely four hundred members, it is far more influential than some of the Negro churches with a membership of two or three thousand."

Every Monday morning the *Atlanta Constitution*, the leading daily of the South, devotes a page to the reports of Sunday's sermons. I was surprised three or four years ago with a request by the editor to furnish him weekly a synopsis of my sermon. Of course I accepted, and have been granted space beyond my deserts ever since, once being given an entire column and at another time space on the front page.

I am deeply interested in the general welfare of our people and have been very glad to have an opportunity to render service in battling for the civic rights of the race. With others, I was glad to take a leading part in defeating the Hardwick bill, which contemplated the taking away of the franchise from the blacks in Georgia. I have great faith in the future of my people. I believe the black man is to rise to his best self right here in the Southland. The one essential thing is that he shall have character. Internal strength will, in time, turn his darkness into day. What a privilege to have a part in this! I account myself most happy to have been born into this people and at such a time as this. Are you surprised, therefore, when I say I am glad I am a Negro?

ARTEMAS EHNAMEANI,
Hunter, Warrior and Missionary.

BY REV. A. L. RIGGS, D.D., NEBRASKA.

In the year of the great Peace Convention of the warring Indian tribes of the Northwest, held at Prairie du Chien, Wis., A.D. 1825, a Dakota Indian boy was born at Redwing, Minn., who was afterward known as E-hna-ma ni—"one who walks among." As a boy he played by the waters of the noble Mississippi, or camped with his people on the shores of the near-by Lake Pepin. Or at times he would go with his father, who was a priest of the Indian's religion, to the top of that strange hill that stands sentinel of all the river valley, named by the Dakotas "Mountain-water-wood," and there lay offerings of scarlet swan's down and tobacco before the sacred boulder.

The peace between the Ojibwas and Dakotas was of short duration, and, while yet a stripling lad, Ehnamani was on the war-trail to the enemy's country; so he gained toughness and renown. But that which he rejoiced in most was the deer hunt, in which his skill was always rewarded by a heavy pack of venison coming home.

In his village was an Indian maiden, of course—yes, many of them. But there was one in particular who had many suitors. Even the young chief Wabashaw, from the lower end of the lake, had been attracted by her loveliness and high pedigree, and thought himself sure

of the prize. But our Ehnamani walked in among them all and carried off the princess.

Up to manhood he had not met with any Christian missionaries. When a young man he had once seen some Roman Catholic priests, and had made fun of them because they dressed like women. Not until after the Sioux War of 1862, when he was a prisoner in Mankato, Minn., with four hundred others who were condemned to death, did he come face to face with the gospel of Christ. He was a thorough heathen, inducted into the mysteries of the religion by his father, who left with him at his death his medicines and mystic charms.



ARTEMAS EHNAMANI.

But, as he frequently said in his sermons, no one had come back from the dead to prove the truth of the Indian's religion, nor had any one come before who could promise forgiveness of sins. So, when he learned of Jesus Christ, the Son of God, who came to earth to save men, his heart at once responded and he gave Him allegiance.

Whoever chose for him the name Artemas when he was baptized we cannot say. But as three hundred converts were baptized all at once, it is probable that names of apostles and prophets were exhausted before they came to him, and they had to go out into the byways of the scripture record for his name.

Yet he was one of the chief apostles. Licensed to preach in 1866, he was ordained pastor of Pilgrim Church at Santee Agency, Neb., in 1867. From time to time he made trips, with the missionaries or alone, among the wild tribes of the Sioux or Dakotas, and showed his ability to gain their attention and favor. Afterwards, when the Christian representatives of these same wild tribes have gathered with us in yearly council, it has been Pastor Ehnamani's great glory that he has been privileged to have a share in their redemption.

Two sons share with him these missionary honors: Francis, who is the ordained missionary at Burrell Station, Rosebud Reservation, and Albert, who is the unordained pastor at Bazille, Neb.; and a grandson.

George, is nearly through his course of medical training at Denver Homeopathic College.

Pastor Ehnamani left us, after a brief illness, on the eve of this last Easterday. He has met Him face to face who is the Resurrection and the Life, and now walks among His shining ones.

SOUTHERN FIELD NOTES.

BY REV. GEO. W. MOORE.

A large delegation of teachers and students from Talladega College attended the meeting of the Alabama Association at Anniston. The work of the college was presented at the closing session by Prof. E. C. Silsby and four representatives from the school.

Mr. Decatur showed what the college is doing in industrial work and athletics, and two young men and a young woman spoke of the work of the college in training ministers, business men and teachers. Special mention was made of the opportunity Foy Cottage gives in training girls in domestic science and the work of home-making.

The Tennessee Association of Churches met at Nashville with Howard church. The church, having just been neatly renovated, made a very pleasant meeting-place for the Association.

The First Church of Chattanooga has a Band of Hope which has been in operation for more than thirty years. The Band of Hope owns a property valued at \$7,000. It also has a benevolent society which furnishes sick dues and burial expenses to its members. Two addresses before the Association were given by the Rev. Dr. Jacobs, of the Southern Presbyterian Church, and the Rev. Dr. Chappell, of the M. E. Church South.

The Woman's Missionary Union, Mrs. Ella S. Moore, President, has had an active and prosperous year. It shares its gifts for the work at home and abroad. There was an animated discussion of the mission of our churches and schools, led by Rev. J. E. Smith, of Chattanooga, and President Merril, of Fisk University.

Fisk University has the largest college department in its history. The spirit of the college is earnest and progressive.

The Louisiana Association held its annual meeting with the church at Lake Charles, La. The reports showed encouraging progress of the churches.

Emerson Institute, at Mobile, Ala., has had a successful year of work. Four young people were graduated this year from the normal department. Rev. Dr. Mason, Corresponding Secretary of the M. E. Church, gave the commencement address. Prof. W. A. Caldwell, the

Principal of the Broad Street School, of Mobile, with nearly one thousand students, is a graduate of Emerson Institute.

Straight University, at New Orleans, has an enrollment of over seven hundred pupils. The work of the colored public schools of New Orleans is limited to the fifth grade.

The Y. M. C. A. Conference of Colored Young Men for Alabama, Louisiana and Texas was recently held in New Orleans. Secretaries Hunton and Moorland were assisted by the professors and students of Straight University and other institutions.

Thibodeaux, Grand Bayou and Schriever are in the sugar plantation region of Louisiana. Mr. Dunn, who was graduated this year from theology, and Mr. Lawless, who was graduated from college, are both from this community.

Our church at Abbeville, Rev. James Herod, pastor, is in a strong Roman Catholic community. It is a bright and shining light in the midst of great darkness. The church at Belle Place, Rev. M. W. Whitt, pastor, is eight miles in the country north of New Iberia. Rice, sugar and cotton are raised in great abundance in this region. The church at Belle Place was organized ten years ago with three members. It now has a membership of seventy-five. The people built a neat chapel and parsonage at this place without any outside help.

The church at New Iberia, La., Rev. R. V. Sims, pastor, is a vigorous plant and has a wide-awake Christian Endeavor Society. The white and colored teachers hold a Union Teachers' Institute at New Iberia. The white teachers sit on one side of the hall and the colored teachers on the opposite side. The colored teachers are known as "silent members," as they are required to be present as spectators but they are not allowed to take any part in the Institute.

A large number of graduates and former students of our A. M. A. schools are engaged in teaching and other service in Texas. Mr. Milton Barlow, of Fisk University, is one of the leading retail merchants of Houston. Mr. Leathers, of Talladega College, has a large grocery and dry goods business at Corpus Christi. Mr. Dudley Smith, of Fisk, is the Principal of the colored schools of Corpus Christi. Rev. J. I. Donaldson, of Talladega College, is the only resident pastor among the colored people of this city-by-the-sea. We have an interesting church-work at Helena, Texas, Rev. A. C. Pinckney, pastor. Helena church is at a colony of colored people. They own 7,000 acres of land. The people are intelligent and industrious. They have \$500 in bank on their building-fund for a meeting-house. I attended the closing exercises of the public school of Goliad, Texas. The

teachers were from Tillotson College. The influence of Tillotson College is felt throughout Texas. The colored schools of Austin, Dallas, San Antonio, Paris and many other Texas cities, as well as Oklahoma City and Guthrie, Okla., have a large number of principals and teachers from Fisk, Talladega, Tougaloo, Tillotson and other A. M. A. schools.

I also met lawyers, physicians, druggists and business men in these southwestern States who caught their inspiration in, and got their preparation at, our A. M. A. schools in the South. Dr. M. E. Stevens, a graduate of Fisk University, is a physician at Texarkana, Texas. He is very skillful in his profession and has a large practice. He owns a large amount of property in Texarkana, including a drug store and six dwelling-houses.

LeMoyne Institute has a large and flourishing school. Eight of the teachers of LeMoyne are colored graduates, two are from Atlanta University and six from LeMoyne Institute. Prof. Steele says that they are among the most faithful and efficient of his corps of teachers, and that he consults them freely in all matters pertaining to the school.

The Principal of the Colored High School of Memphis, and many of the teachers of the public schools of that city, were trained at LeMoyne Institute. The best workers and Christian leaders among the colored people of the South have been trained in the schools and colleges under the direction of the American Missionary Association.

We have in process of preparation a series of Study Leaflets. Study Leaflet No. 1 has already been issued. It gives in brief outline the history, condition and needs of Alaska. We often receive requests for leaflets of this nature for use in Sunday-schools, Endeavor Societies and Mission Circles, as well as at the missionary meetings of the churches. The plan of the editor is to follow this leaflet with others on the different departments of our work. There is in preparation now No. 2, on Porto Rico. Having just completed an extended tour through this island, visiting not only the work of the American Missionary Association but that of all other denominations, as well as carefully reviewing the public-school system, it has been possible to gather fresh and recent information. The Alaska Study Leaflet is ready for distribution and the others will follow. We shall be glad to furnish these leaflets as rapidly as they are prepared to any who may desire them.

Department of Christian Endeavor.

SPIRIT AND PURPOSE.

BY REV. H. L. HOYT, TENN.

The spirit and purpose of the Christian Endeavor movement find good soil for germination and growth among the young people of the American Highlands. In extent of territory, in pressing need and in hopefulness, it would be difficult to find a better or more promising field than that afforded among the mountaineers of the South. In the methods of Christian Endeavor there is just enough of appeal to the emotions to make it attractive to this simple-hearted people. At the same time, its systematic training and discipline, wisely directed, are fruitful of solid results in the formation of Christian character.



THE HOUSE.

The native religious organizations of these mountains have connected with them no Christian Endeavor societies, and, indeed, with few exceptions, no young people's societies of any kind. Among three millions of people, occupying a region two hundred miles wide by nearly six hundred miles long, Christian Endeavor societies are confined to

the churches and schools established and supported by the missionary spirit of the North. This region, therefore, presents an extensive field and a virgin soil for the seed-sowing of Christian endeavor.

Why would it not be a wise and strategic move for the officials of the United Society to visit this mountainous region and, by their inspiring presence and wise counsels, encourage the spread of this movement, until "For Christ and the Church" shall become the watchword of the sturdy young Highlanders throughout the length and breadth of this belated and neglected portion of our beloved land? If Christian Endeavor has a mission in Africa, China, India and the distant islands of the sea, why may it not have a mission and do a splendid work among the thousands of young men and women in these mountains? Surely their need is great and their claim is

just. Their homes are scarcely worthy the name, their schools are almost as bad as none, and their religious training is largely confined to an occasional "big meeting," conducted by illiterate and often immoral preachers. What message has Christian Endeavor for this long-suffering and sadly-neglected people?

The Endeavor Society connected with the Congregational church and school of Grandview was never in a more healthy and helpful condition than at the present time. During the winter just past it has attained the largest growth in its history, and now numbers sixty-five active members. With the close of our school in May the Society will necessarily lose for the summer a large majority of its members. We shall, however, rejoice in this, since those who go out from us to their homes and places of labor will be so many Christian Endeavor missionaries, introducing among their own familiar circles the Endeavor spirit and methods. A young lady, now living in Alabama, for some years a student in our school and an active member of our Endeavor Society, writes: "My heart grows warm and tender when I think of the good and helpful Endeavor meetings we used to have in the dear little church at Grandview."



ENDEAVOR MEETING PLACE.

This young lady is now teaching, and in the little log-house where her school is held she has organized a Sunday-school and a Christian Endeavor Society.

Another former student, who for a year was President of our Grandview Endeavor, writes from his home in the mountains above Knoxville: "I have always wanted to be a minister of the gospel, but as duty to home has, so far, prevented the fulfilment of my desire, I am trying to serve the Master in Sunday-school and Christian Endeavor work." He has recently helped to organize an Endeavor Society in his own home-church and has been made the first president of it.

One of our young lady graduates of 1901 has been teaching school during the winter in the valley, only a few miles below Grandview, and from among her pupils has organized an Endeavor Society which is doing a splendid work among the young people of that neighborhood.

These examples might be multiplied, but the few already mentioned are sufficient to illustrate the value of the Endeavor movement in developing and directing the missionary spirit among the young people of these highlands, and also to show what a splendid field of service is here open to Christian Endeavorers for missionary work.

At our December communion service I had the pleasure of receiving into the membership of our little church, on confession of faith, nine young people from the Endeavor Society, eight of whom were young men. One of the most interesting Endeavor meetings we have had during this school-year was held one Sunday evening quite recently. The lesson topic for the evening was "A Noble Purpose." The young people were deeply interested in the subject, and, after some earnest words from the teachers of our school, the following Y. P. S. C. E. temperance pledge was presented:

"Trusting in the Lord Jesus Christ for strength, we solemnly promise each other to abstain from all alcoholic drinks, including wine, beer and cider."

Sixty-eight names were soon signed to these pledge-cards, thirty of the number being young men. Some of these young men have had the temptation before them from childhood. Their fathers have used intoxicating beverages almost daily, kept them in their homes and upon their tables, offered them to their sons and often urged them to partake. To such young men the "purpose," publicly avowed and attested by their own signatures, of total abstinence from all intoxicating drink, is, indeed, "a noble purpose." That purpose will be often severely tried, and from sources that will make the trial peculiarly hard to bear. It will come from members of their own families, from those who might be expected to strengthen and protect, instead of trying to break down and destroy, such a worthy and saving purpose. One young man has said, since signing the pledge, that when he returns home he will have to face "temptation, ridicule and abuse" from his own father.

Meanwhile, their teachers and the good people of Grandview, who know them and who know the trials that await them, will pray that the good Father above will have them in His keeping, and by the gift of His grace will enable them to keep their "noble purpose."

FACTS, INCIDENTS AND OPINIONS.

Arbitration. Lake Mohonk has already become famous, not only as one of the most delightful health resorts on the continent, but also for the interesting conferences held there. Mr. Albert K. Smiley has laid the whole body of philanthropists in this country and the world under obligation to him for instituting these conferences. The Eighth Annual Meeting of the International Arbitration Conference was held at Lake Mohonk, May 28-30th, inclusive. Honorable John W. Foster is the President of this conference. Remarkable progress already attained towards international arbitration during the recent years was noted. Arbitration was first suggested at the beginning of the Seventeenth Century. For two hundred years little was accomplished. The early movement, however, included such men as Penn, Kant and others, and its influence was felt. As early as 1698, William Penn published a paper entitled "Plan for the Peace of Europe," in which he advocated a permanent international tribunal. It reads, as some one has said, almost like an "inspired prophecy." Genuine progress has been made at least in theory if not in fact. This convention at Lake Mohonk contributes to the realization of this important reform.

Humiliating Suggestion. Governor Davis, of Arkansas, seems to have been greatly disturbed on account of the interest of prominent citizens of Massachusetts and other New England towns manifested in behalf of the Negroes. He has conceived a very original idea of punishing these Northern philanthropists. His proposition is to pardon Negro criminals in the prisons of his own state and send them to Massachusetts. If he is correctly quoted, he says, "I desire to say that I am going to send as many as possible of them and hope that the other Southern states will join me in this enterprise." It may be he intends to empty the penitentiary of all its black prisoners and distribute them through Massachusetts. A plan for easy retaliation is open to the governor of Massachusetts. It is the bold assertion of Governor Davis that "the South is a white man's country." The governor of Massachusetts might send from the prisons of that good old commonwealth a large number of white criminals to reinforce the proud, white citizenship of that Southern state. Seriously, however, it seems a pity that the governor of a commonwealth should so lower himself in the esteem of intelligent citizens as to propose such a plan.

A Pastor's Testimony. The faith of the pioneer workers in the South was matched by their spirit of sacrifice; trusting in the Saviour, who is the center and circumference of their faith and hope, they went forward with the Bible and spelling book—always believing that the development of man is through and by church and school. The genius and motive of Congregationalism being in the motto, *Christo et humanitate*, its future is assured in the South. With the aim to give Christ to humanity and to bring humanity to Christ, with benevolent consideration of and sympathy for the needy, and democratic simplicity in form and method, our churches have firmly established themselves in the South and have given us a vision of the enlargement of their future growth in this new field.

Besides these assurances of its future in the South, with its coming millions, with unlimited possibilities on every side, wherever Congregationalism is pretty well known through the South its influence educationally, industrially and morally is conceded to be second to none. So much is the helpfulness of our work in the South emphasized by results that have come from meeting the actual wants of the helpless and needy, there is neither room nor need of mentioning here the trials and difficulties which it has overcome and will continue to grapple with in future campaigns against ignorance and superstition.

Items from Many Sources. Miss M. L. Phillips, Marion, Ala. "Our school is overflowing full and the pupils are thoroughly in earnest. But what will interest you most is that a wonderful revival has been going on in our school and that thirty-five students have come out in an intelligent desire for a Christian life."

Miss L. S. Cathcart, King's Mountain, N. C., reports interesting conversions in the Lincoln School.

Prof. H. J. Clark, of Joppa, Ala., writes: "Our Sunday evening meetings continue to be well attended. Most of the young people are out every night and some of the parents. I have many longings for a pastor who could do so much for these people that I cannot do. They know so little about what it is to be Christians. One of their preachers comes here once a month for about two hours on Sunday and that is all that this whole community has. There is no Sunday-school except our A. M. A. Sunday-school and no effort to bring the people into intimate relations with Christ except what we are able to make. We need your prayers."

North Carolina. "I called at a home in which two children had been dangerously ill with pneumonia and found grim want painfully visible, for there were three smaller ones whose feet were absolutely bare. But imagine my feelings when the mother of these needy children put fifty cents into my hand for pastor's support."

Kind professor

Reasonable Sir, this I hope will find yu well, as for myself the weather
Excuse. has had a great Deal of affects apou me, most in ginerall,
 for no one Could git out to work and has thrown me out
 of money at presant, and I hope that you will just Bear
 with me a Litle while and I will Refund my indeptness. So I hear
 inclose \$5 D on my boys tuition, and will send yu more By the 17 of
 march if I am spared. So I hope Willie is doing well, and I would be
 glad for yu to teach him that I am Disfuishing myself on his acout
 eavon unto hunger, and tell him to improve his time. So how are yu
 and your family, I hope yu are all well

So good By, yours,

Enclosed is fifty cents for the AMERICAN MISSIONARY
Thank You. for 1902. As a life member I am receiving it free, but
 notwithstanding the "hard times, failure of crops," etc.,
 I find the short crops bring more money, so I will pay for it. I am
 glad we will again receive monthly visits from it. The last number
 was so interesting that I remailed it to a friend, and she found it so
 interesting that, as one of the Board of Managers of Quincy, Illinois,
 Free Library, she placed it on the table in the reading room.

Payson, Illinois.

After Years Miss Esther Hayes died in Limerick, Maine, April 12,
of Service. aged seventy-two years. Miss Hayes came into the
 work of the American Missionary Association just after
 the war, in 1866. She was principal of the school at
 Raleigh, N. C. Before entering the service of the A. M. A. she had
 been assistant principal in an important academy in Indiana, where
 she had secured the reputation of an excellent teacher and wise disciplinarian. She was a woman of executive ability. The Washington School, at Raleigh, was developed into a graded and normal school with an attendance of over four hundred while it was under her care. She established a Sunday-school which also rapidly increased in membership until it numbered its hundreds. For twelve years or more she

spent her life and energies of mind and body in the work at Raleigh. She retired in 1882 from ill health. For some time she was in a hospital in New York, and then returned to her home in the North. She endured with heroic patience an invalidism of eighteen years. She was busy through this period, however, in gathering and sending barrels of clothing to needy colored students in the South, collecting or contributing herself money for this work. Her entire life was a Christian service, and the work she accomplished will long continue.

The following letter has just come from Moorhead, Miss.

Destructive Storm. This storm has created an unexpected need which must be met at once. After reading the account of this cyclonic visitation in the night, if any one is led to meet this new and unexpected necessity, checks should be sent to the treasurer at this office. Surely such an appeal as this will not go without response from our generous friends.

MONDAY MORNING, May 19th.

What do you think has happened now? You could never guess. We had a small cyclone in the night. Such a rushing and scrambling as we had. I thought the house would go. The rain came in a regular cloudburst, deluging the whole house. The beds were wet, the clothes in the closets; the floors were flooded, the water from the attic running into the second story and from the second story to the rooms below. We are not dry yet. Nor was that all. We were in the direct path of the storm. A large tree near the new laundry blew down smashing the tank at the corner to kindling wood, breaking the pipes and tearing down a part of the conductors. A large part of the chicken yard fence was laid low. A lovely sweet gum at the corner of the house was uprooted barely escaping the corner of the house. A tall tree by the north side went taking a part of the fence, and another by the gate took away another piece, while an immense limb fell from a tree in the middle of the yard. I feel that we have been quite despoiled. After leaving us and doing other damage on the way, the wind took hold of the colored church, twisted it from its foundations and broke it up generally, and such was the roar of the wind that we did not know that the trees were falling at all. As my juniper tree in the pasture, a big strong oak, was also twisted off, I had no place to go and weep. Now we are very thankful that the house and laundry stood the shock, that the trees did not break down any more of the fence, and that I did not happen to be under the juniper, mourning when it fell.

A visitor describes her experiences as follows:

Home Life Among the Chinese in California. "A few evenings since in returning from school I heard some one calling, 'Mrs. Green, Mrs. Green!' On looking round I saw a little boy about six years of age. The man lives in the country with his family and I had not seen him for a very long time. 'Don't you know this boy?' he asked. 'We call him your boy. He *is* your boy.' Sure

enough he was a boy in whom I had taken a great interest when he was a little mite of a baby, and I had helped the mother and taught her in many ways how to care for him, as he was her firstborn. I had not seen him since he was six weeks old. Now he is six years old—a fine-looking boy and apparently well trained.” The labor was not lost, though its results were out of sight and unbelief might often taunt our sister with it as a waste of time and still more of love and care. The seed had sprung up and will grow—we may not know how.

While these children, especially the boys, are more open than almost any others to the good influences of our American life, they are very much exposed to its temptations. Speaking of this, a missionary visitor says: “No boys would seem to be more completely bound over to sin and ruin than Chinese boys in California. The temptations peculiar to both races beset them with especial force. They are too American in their ideas to be submissive under the rod of iron which belongs to Chinese family discipline, and they are too Chinese to seek or value what is healthful and helpful in American life. Easily enough they learn its tricks, its vices, its dishonesties; it seems good to think that sometimes we can get in ahead of the evil one and that the seed we sow is germinating and fruiting while we wake and while we sleep—even though we may not know of it.”

An Investigation. The Senate Committee on Indian Affairs has decided to investigate charges against certain officers relating to the Standing Rock Reservation Lease. Miss M. C. Collins and other missionaries, as well as Mr. George Kennan of *The Outlook*, are to be called as witnesses. This is doubtless a wise move as there has been considerable suspicion on the part of those acquainted with this effort to lease that it was a movement of a syndicate of white men without much regard to the interests of the Indians. None will rejoice more cordially than the missionaries if it shall be proved that the interests of the Indians have been thoroughly protected.

Grandview, Tenn. “Our term opened with the largest registration in the history of the school. I was obliged to refuse quite a number of applications for want of dormitory room. It seems too bad that our growth must stop just where it is from lack of room to provide for those who are anxious to come and willing to pay. The school is now in splendid condition and there is bright promise for the future.”

Among the periodicals published at the schools of the American Missionary Association, and edited and printed by the students, the *Chandler Clarion* claims a word of notice. The May issue is No. 4, of Vol. 1. It is one of the youngest children of the family of our school publications. The work upon it is entirely done by students of Chandler Institute. A very interesting article by the Principal, Miss F. J. Webster, occupies a prominent place in this little paper, and in itself is "worth the subscription price." It is an able discussion of the general purpose of education, and that especially at Chandler Institute. The following paragraphs indicate the trend of the article and are worthy careful attention:

"I try to make it plain, as Dr. Beard has expressed it, that the American Missionary Association believes that 'this people must be taught to work together with God for their own salvation.' The methods which have proved wise for the Christian development of white people are equally good for Negro people. Here, as in all other institutions of the A. M. A., we realize the need of extension along the lines of our work, especially the industrial. The girls are taught needlework, but more time and funds are needed to enlarge the usefulness of the sewing department. Especially do we wish that a department for teaching cooking might be added to our girls' industrial course.

"There is a wide and promising field in every line of educational work and so far its demands for laborers and means for the cultivation of its resources have been greatly in excess of the supply. In conclusion, we wish to quote from a description of the commencement exercises of Chandler Institute, contributed by a professor of the State College. He says: 'The school has risen steadily in the character of work done and extent of influence. Under any proper view of things these ladies deserve even more cordial and sympathetic recognition of what they are doing in this community than do those who go as missionaries to China or India or Africa. The work is truly missionary in spirit and practical in results. Whatever the feeling of the dominant race, the fact stubbornly remains that the Negroes, originally here by other than their own volition, and now remaining of necessity, have a right to such education, which, aside from any right, is necessary to the health and wealth of the state. Every student of sociology recognizes to-day the need of education of both brain and hand for the Negro. That this is the feeling of the Negroes themselves is clearly shown. These principles are true and when carried out they will be the salvation of the race.'"

SKETCH OF J. E. MOORLAND'S LIFE.

SECRETARY Y. M. C. A.

The subject of this sketch was born September 10, 1863, near Cold Water, Ohio. His ancestors, originally from North Carolina, have no record of slavery in their family. They moved from North Carolina to Tennessee, where they became owners and tillers of the soil. In the fifties, times grew harder and harder for the free colored people, so that his mother's family moved to Ohio, then a "Mecca" for the oppressed, and settled on a farm, or, rather, in the forest of that heavily-timbered section; but, by arduous labor, it soon became distinguished for its improvements of valuable and excellent character.

It was upon this farm that J. E. Moorland was born and spent the tenderest years of his life. His mother died when he was but fifteen months old, and his father had to return to a milder climate on account of poor health, and left him on the farm with his grandparents, under whose tuition he made, disturbed as he often was by attacks of ill-health, unusual progress in manual and mental improvement.

At night he and his grandfather would read together the Bible, and in this way the New Testament was read through twice and part of the Old. There were other good books read that made deep and lasting impressions upon his early life.

At the age of sixteen he had accumulated enough money from his own earnings to attend the Northwestern Normal University, Ada, Ohio. He went to school and taught alternately, his health hindering him in securing a college education. After reading medicine for awhile, he was convinced that he should enter the ministry, and, to fit himself for this duty, entered Howard University, Washington, D. C., where, uninterrupted, he was able to complete his course. After leaving there, he spent ten months in mission work in North Carolina, when he was called to the secretaryship of the Colored Young Men's Christian Association, of Washington, D. C. After two years of faithful work he resigned, accepting a call to a church in Nashville, Tenn. He remained at Nashville three years and was called to a church in Cleveland, Ohio. November 1, 1898, he entered the service of the International Committee. He is actively engaged among the colored young men, giving most of his time to the city work. Few colored men in our country are accomplishing better results than Secretary Moorland.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

Many will remember Mrs. Paine, now President of the Indiana Union, formerly an efficient officer in the Vermont State Union. Her experience, like that of many another leader, is that Women's Missionary Societies need to be educated in Congregationalism, that from this a knowledge of and responsibility for its various benevolences may be developed. She has prepared an extensive study of this subject, including programs for a year for the local society in her own city, and we are permitted to present it for the benefit of other State Unions and Auxiliaries.

From various other sources we learn of the desire of Women's Missionary Societies for a program on Congregationalism. For a single program, a small pamphlet by Rev. C. E. Jefferson, D.D., entitled, "Congregationalism; Its Origin, Principles and Mission," has been found very helpful. The testimony from those who have used it is: "We used Dr. Jefferson's pamphlet at our missionary meeting and it was enjoyed by all. It seemed to give light to a good many and is useful for a program upon this subject."

The American Missionary Association has a supply of the pamphlet by Dr. Jefferson which can be had by application to the Secretary of the Woman's Bureau.

Of the more extended study Mrs. Paine writes: "The plan has aroused much interest and we have very large meetings, the programs having attracted in many ladies from other churches and from no churches. I used Dr. Dunning's 'Congregationalists in America' as text-book. Our program has for each day about two chapters of the book. The leader for each day's study divides those chapters into their leading topics and assigns to her helpers, whom she selects; then she writes the general subject up, her paper being a resumé of those chapters with the result of all she obtains from history, traditions, etc. She sometimes pauses for a helper to take up her part of the story for a few moments, or for another one to relate an historical anecdote or read a poem on the subject. Our meetings are delightful. As President, I see to it that the current events on missions take an important place and that the educational and missionary work of Congregationalism is duly emphasized after the papers have been given. I realize that a small city which supports more than twenty flourishing literary clubs for women is an ideal place for this work, and that we have women of good ability and education for helpers, but it

seems to me that any *interested women* could make a good thing of it anywhere. The subject, 'Story of the Young People,' consists of the chapters under that heading in the book, together with all the related facts the leader can get from papers, magazines and in other ways, concerning Y. P. S. C. E., Y. M. C. A., etc. For information on "Congregational Literature," we use that chapter as a basis and look up information concerning our leading periodicals with references to important books written by our leading men. Of course these will be necessarily few, with slight sketches.

"As to having access to the text-book, our society bought it, and my idea would be that any missionary society would better devote \$1.25 to that purpose. It would be an increasing investment. If all missionary societies would study in this way they would know more about their own Church and take more interest in its work."

PROGRAM.

1. Quotations. Current Events in Home and Foreign Missions. Apostolic Congregationalism. Apostolic Congregationalism Revived in Later Times. Historic Buildings. Congregational House, Boston.

2. Selections from the Bible. Current Events in Home Missions. Congregationalists in Exile in Holland. The Pilgrim Church in its Permanent Home. The Puritans of Massachusetts Bay. Historic Churches. The Old South in Boston.

3. Current Events in Home and Foreign Missions. Question Box. Early American Congregationalism. The Cambridge Synod. Congregational Colleges. Oberlin College and Fisk University.

4. Quotations. Current Events in Home and Foreign Missions. Growth and Expansion. The Halfway Covenant. The Doshisha, Kyoto, Japan.

5. Selections from the Bible. Current Events in Home and Foreign Missions. Religious Declension and Reformation. Conflicting Tendencies in Church Government. Character Sketch; Horace Bushnell.

6. Quotations from Hymns. Current Events in Missions. The Great Awakening. Mt. Holyoke Female Seminary.

7. Congregationalists in the War of the Revolution. Faneuil Hall, the Cradle of Liberty.

8. Current Events. Question Box. The Unitarian Departure. The Disastrous Plan of Union. Congregational Buildings. Scrooby Manor.

9. Selections from the Bible. Current Events in Foreign Missions. Organized Christian Work. Education. Gleanings from Mission Studies.

10. Quotations. Current Events in Home and Foreign Missions. 'The New Era. Congregationalism in the Northwest. Doane and Yankton Colleges.

11. The Story of the Young People. Congregational Literature.

12. Current Events in Home and Foreign Missions, Question Box. Visible Unity. The Y. M. C. A. in America.

Income for April.....	\$1,420.00
Previously acknowledged.....	31.392.03
	\$32,812.03

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

Alfred, 4. Auburn, High St. W.M.S., bbl. Goods, for *Andersonville, Ga.* Bangor, Hammond St. S., 7. Bridgeton, First, 8.20. Brunswick, "Friends," for *Fisk U.*, 10. Buxton, North C., 7. Calais, "A Friend," for *S. A., Lincoln Acad., King's Mountain, N.C.*, 4. Centerland Mills, John E. Warren, box Writing Paper, for *Dorchester Acad., McIntosh, Ga.* East Stoneham, C., Lincoln Mem., 1.20. Gil-ead, C., 1. S., Lincoln Mem., 85 cts. Gorham, L.H.M.S., 10. for *S. A.*, and 1.26 for *Freight on Goods, for Blowing Rock, N.C.* Houlton, 3.73. Islesboro, Miss Lucy E. Pendleton, for *S. A., Dorchester Acad., McIntosh, Ga.*, 2. Lewiston, C. O. Morrell, 5.75; Miss S. L. Weymouth, 2. for *S. A., Brewer Normal Sch., Greenwood, S. C.* Machias, Jr. C. E., bbl. Goods and 4. for *S. A., Marion, Ala.* New Gloucester, 26. Portland, J. Henry Dow, 10. Readfield Depot, Mr. and Mrs. J. B. Mayhew, 5. Southwest Harbor, Miss Lucy E. Parker, for *Dorchester Acad., McIntosh, Ga.*, 10; "Friends," bbl. Goods, for *Andersonville, Ga.* Thomaston, 7.25. Tremont, 6. Waterford, C., for *S. A., Dorchester Acad., McIntosh, Ga.*, 11. Westbrook, 26.32. Woodfords, "Little Twigs" Mission Band, 5.

MAINE WOMAN'S AID TO A. M. A., by Mrs. Helen W. Davis, Treas., \$61.50.

Auburn, High St., 10. Brunswick, 51.50.

Chester, 5. Exeter, Phillips C., 123.21. Gil-manton Iron Works, C., 5; Mrs. Addie C. Page, 1. Hampton, C., 7.30; "A Friend of the Cause," 10. Hancock, Ladies' Sewing Circle, bbl. Goods, for *Moorhead, Miss.* Lancaster, 11. Marlboro, 3.68. Meriden, Miss Sara B. Mathews, for *New Building at Talladega, Ala.*, 5. Orford, West Cong'l Soc., 4.33. Rye, S., "Birthday Offering," for *McIntosh, Ga.*, 15. Somersworth C., Easter Offering, 5. Wilmot, 1.

NEW HAMPSHIRE FEMALE CENT INST. and HOME MISSIONARY UNION, by Miss Annie A. McFarland, Treas., \$320.71.

Boscawen, 4.34. Claremont, 5. Concord, First, 33.55; South, 29. Epsom, 5.90. Franklin, 10. Lebanon, 20.16. Littleton, for *Chinese Women and Children in San Francisco*, 15. Milford, 10. North Hampton, for *American Highlanders*, 12.54. Portsmouth, 4.22. West

Concord, Young Ladies' Miss'y Soc., 10. Un-designated Funds, 161.

Ascutneville, W. M. S., for *S. A., Slater Training Sch., Knoxville, Tenn.*, 8. Burling-ton, Ladies' Soc., for *Freight on Goods to Greenwood, S. C.*, 1.74; First C., box Goods, for *Blowing Rock, N. C.* Cabot, 7.50. Corn-wall, C., 37.05, to const. MRS. HENRY J. MAN-CHES-TER L. M. Coventry, C., 10.50; Mrs. E. C. Herbert, for *Girls' Ind'l Sch., Moorhead, Miss.*, 1. Jamaica, C. and S., 7.41 (4.76 of which Lincoln Mem.), Jericho Centre, Prim. S. Class, for *S. A., Grand View, Tenn.*, 5; C. bbl. and box Goods, for *Grand View, Tenn.* Johnson, 25. Lyndonville, S., Lincoln Mem., 4. Manchester, Sam'l G. Cone, 20. Middle-bury, J. M. Boyce, 1.56. Newfane, 9.50. Peacham, C., 24.87; Miss'y Soc., for *Freight on Goods to McIntosh, Ga.*, 2.50. Pittsford, 40.39. Randolph Center, 7.60. Richmond, C. E., for *American Highlanders*, 2.50. Rochester, S., Lincoln Mem., 1.35. Royanton, Mrs. Geo. A. Laird, two bbls. Books for *Gloucester Sch., Cappahosic, Va.* Rupert, 17.50. St. Johns-bury, Through Miss Belle F. Fletcher, for *Blinds, for Dorchester Acad., McIntosh, Ga.*, 10; Woman's Assoc. of North C., ten Pairs Cotton Blankets, for *Orange Park, Fla.* Strafford, Ladies' Benevolent Circle, bbl. Goods and 1.66, for *Freight to McIntosh, Ga.* Tunbridge, 3. Waitsfield, Home Circle, for *Wagon, for McIntosh, Ga.*, 2. West Brattleboro, 14.83. Weston, 4. Windham, 10.

WOMAN'S HOME MISSIONARY UNION OF VER-MONT, by Mrs. C. H. Thompson, Treas., \$369.16.

Burlington, First, Woman's Assoc., 45; Mrs. Smith's Class, 5. Cambridgeport, W.H. M.S., 1. Castleton, W.H.M.S., 7.75. Cornwall, West, L.M.S., 7. East Berkshire, Ladies, 5. Fairlee, W.H.M.S., 10. Franklin, W.H.M.S., 5. Granby, Mrs. Matthews, 3; C. E., 2.29. Ludlow, Juniors, 10. Lunenburg, C. E., 1.25. Newport, W. H. M. S., 10. Peacham, H. M. S., 26.55, for *Blinds, for Dorchester Acad., McIn-tosh, Ga.* Royanton, C. E., 7.37. Springfield, Juniors, 5. St. Albans, "A Friend," 50; W.H. M.U., 15. St. Johnsbury, No. Ch., Woman's Assoc., 20; South Ch., W.H.M.S., 25; Jr. C.E., 5; Mrs. Perham's Class, 5.25. Stowe, W.H.M.S., 9.85. Townshend, S., 3. Underhill, Homeland Circle, 6. Waitsfield, Home Circle, 8.05; Jr. Home Circle, 4. Wallingford, W.H.M.S., 11.85.

Waterbury, W.H.M.S., 25; Mrs. Holton, 5.
Westmore, Ladies, 2. Winooski, Children,
2.40. Woodstock, W.H.M.S., 30.55; C. E., 20.

MASSACHUSETTS, \$6,860.20—of which
from Estates, \$2,892.00.

Amherst, Woman's Miss'y Union of Cong'l
Chs., two bbls. Goods, for *Grand View, Tenn.*
Ashland, Henry Denham, 20. Attleboro,
Second S., 8.53. Athol, S., 10. Auburndale,
L.B.S., for *Macon, Ga.*, 25; Benevolent Soc.,
for *Marshallville, Ga.*, 10. Ballardvale, Union
C., 44.35. Barre, C., box Goods, for *McIntosh,*
Ga.

Boston, Central C., 237.74; "A Friend," 100;
Miss Esther E. Bishop, for *S. A., Washburn*
Seminary, Beaufort, N. C., 10; "D," for *Bldg.*
Talladega, Ala., 10; "A Friend," 2; H. H. Car-
ter & Co., box Easter Cards, for *Dorchester*
Acad., McIntosh, Ga., Brighton, "A. F. S.," 10;
"Friends," two bbls. Goods, for *Fisk U.*, Dor-
chester, Second, 40.85. Jamaica Plain, Boyl-
ston C., 3.50. Roslindale, 5.25.

Bradford, Kingsbury C. E. of First C., for
S. A., Fisk U., 10. Braintree, First, 2.44.
Brimfield, Mrs. W. P. Clancy, bbl. Goods, for
Troy, N. C., Brookfield, 6.76. Brookline,
Harvard C., 96.79; "Friends," for *Fisk U.*, 50;
L.M.S. two bbls. Goods, for *Fisk U.*, Cam-
bridge, First Ch. Aux., for *S. A., Fisk U.*, 30;
Pilgrim C., 11.85; C. E. Union, 1. Chicopee,
First, 5.75. Concord, "Friends," for *Williams-*
burg, Ky., 30; Mrs. Hannah, bbl. Goods, for
Knoxville, Tenn., Cotuit, 8.60. Dedham, First,
Allen Evan S., 22.14. Dennis, Miss Emma G.
Hall, for *Girls' Ind'l Sch., Moorhead, Miss.*, 1.
Dracut, Central, 4.71. Dudley, 6. Dunstable,
C., 38, to const. WESLEY E. BROW L. M. East-
hampton, First, 15.79. East Milton, 10. Essex,
30.59. Fall River, Central, 5; Rev. E. A.
Buck, bbl. Mgs., etc., for *Marion, Ala.*, Fitch-
burg, Ladies' Benevolent Soc. of Rollstone
C., for *S. A., Fisk U.*, 50; Rollstone C., 17.65.
Florence, 13.50. Framingham, Plymouth C.,
37. Franklin, 14.70. Greenfield, Second, 44.86.

Haverhill, Mrs. Merrill's S. Class in West C.,
for *S. A., Fisk U.*, 10; Crowell C. E. of Centre
Ch., for *S. A., Gregory Inst., Wilmington,*
N. C., 8; Harriet Newell Band of Centre C.,
two bbls. Goods, for *Fisk U.*, West Parish C.,
bbl. Goods, for *Fisk U.*, Holbrook, Winthrop
C., 52.29. Greenfield, Mrs. E. M. Russell, 25.
Leicester, First, 9.19. Littleton, 15.16. Lowell,
High St. C., for *S. A., Fisk U.*, 25; Mrs. J. M.
Chase, for *Girls' Ind'l Sch., Moorhead, Miss.*, 2;
Miss Helen L. Dickinson, for *S. A., Brewer*
Normal Sch., Greenwood, S. C., 1. Malden,
Miss Aiken, 3. Maplewood, S., Lincoln Mem.,
1. Middleboro, 10. Mittenague C., 12.45;
Southworth Paper Co., case Paper, for *Tillot-*
son Coll., Newburyport, Belleville Ch. C. E.,
for *S. A., Fisk U.*, 25. Newton, Eliot C., 517.72;
Children's Easter Sale, for *Organ Fund, Blow-*
ing Rock, N. C., 60; First C., 40.69. Newton
Center, Ladies of First Cong. Ch., bbl. Goods,
for *Storrs Sch., Atlanta, Ga.*, Newtonville,
Central, 51.25. North Cambridge, Alice M.
Gage, for *Macon, Ga.*, 5. Northampton,
Edwards C., 55.50. North Woburn, S. Class
and Friends, by Mrs. F. C. P. Wheeler, for
Grand View, Tenn., 12. Peabody, Second, 6.60;
Miss'y Soc., two bbls. Goods, for *Marshallville,*
Ga., Pepperell, 20.56. Plainfield, 5.76. Read-
ing, 30. Salem, Tabernacle C., 28.27. Saugus,
21. Sheffield, 5.15. Shirley, 12. Somerset, 2.
Somerville, Miss'y Soc., two bbls. Goods, for
Marshallville, Ga., Springfield, South, 65;
Memorial Ch. C. E., for *S. A., Fisk U.*, 40;
Faith C., 15.90; Hope C., 7.53; Hope Ch.
"Gleaners," bbl. Goods, for *Grand View,*
Tenn., Stockbridge, 18.45. Sunderland, S.,
25. Thorndike, C. E. of First Ch. of Palmer,
11.43. Wakefield, 28.29. Waltham, Trin. C.,

15.66. Walpole, 17.45; Second S., 10.70. Ware-
ham, C. E., box Goods, for *Marion, Ala.*
Watertown, Phillips C., 94.16. Waverly, First,
10.33, (5 of which for *Tougaloo U.*). Webster,
Inter. Dept. C. E., for *American Highlanders,*
7; Anna L. Perry, two bbls. Goods, for *And-*
ersonville, Ga., Wellesley, Wellesley Coll.,
Fisk Cottage, for *Tougaloo U.*, 5.25. Wellesley
Hills, "D," 328. Wenham, 10. West Newton,
Ladies' Guild of Second Ch., two bbls. Goods,
for *Fisk U.*, Westfield, First, 73.18; H. W.
Kittridge, box Books, for *Gloucester Sch.,*
Cappahosic, Va., West Medford, C. E., for
Marion, Ala., 9. Weymouth Heights, 25.
Winchester, S., Inter. Dept., 10. Woburn,
Montvale Chapel, two bbls. Books, etc., for
Gloucester Sch., Cappahosic, Va., Worcester,
E. A. Goodnow, 200; Piedmont C., 71.75;
A. L. Smith, 60, to const. MISS HELEN E.
WOODARD and JAMES W. HUNT, L.M.'s; Pied-
mont C., 20; Union C., 29; Friends in Union
Ch., for *Organ Fund, Blowing Rock, N. C.*, 25;
Central C., bbl. Goods, for *Blowing Rock, N. C.*;
Union Ch. Bible Sch., for *S. A., Skyland Inst.,*
Blowing Rock, N. C., 10.93; Union C., Woman's
Assoc., for *Organ Fund, Skyland Inst., Blow-*
ing Rock, N. C., 7; Old South, 8.25. Wrentham,
L.M.S., bbl. Goods, for *Saluda, N. C.*

WOMAN'S HOME MISSIONARY ASSOCIATION
OF MASSACHUSETTS AND R. I., Miss Lizzie D.
White, Treas., \$525.00.

Boston, Old South Aux., for *Schps. at Pleas-*
ant Hill, Tenn., 75. W. H. M. A., for *Salu-*
aries, 450.

ESTATES.—Lancaster, Estate of Caleb T.
Symmes, by W. H. Blood, Adm'r, (3,000, less
tax, 150), 2,850. Northampton, Estate of New-
man Clark, 42.

RHODE ISLAND, \$66.68.

Chepachet, 10. Providence, Beneficent, 26.54;
North C. E., 4.14. Westerly, Pawcatuck C., 26.
Westerly, C., box Goods, for *Tillotson Coll.*

CONNECTICUT, \$9,622.96—of which from
Estates, \$8,008.00.

Branford, 51. Bridgeport, Park St., Lincoln
Mem., 19.16. Bridgewater, 6. Brookfield,
Center S., 2.18. Bethel, Ladies' Mission Cir-
cle, for *Pleasant Hill Acad., Pleasant Hill,*
Tenn., 40. Berlin, S., for *Tougaloo U.*, 60.
Bloomfield, C. E., for *S. A., Chandler Sch.,*
Lexington, Ky., 8. Chaplin, 20. Coventry,
Second, 11.15. Darien, C., 25.50, (50 cents of
which for *Indian M.*), East Hartford, South,
10.53. East Haven, 22. Fairhaven, Children's
Mission Band, for *S. A., Fisk U.*, 4. Farming-
ton, S., for *Grand View, Tenn.*, 23.79. Green-
field Hill, C., 18; Jr. C. E., for *Ft. Berthold,*
N. D., 3. Groton, 10.10. Hadlyme, R. E.
Hungertford, 25. Hartford, Second, Ch. of
Christ, 100; Windsor, Ave., 77.36; Park, 21.51;
Glenwood C., 8.16; Mrs. E. Morris, bbl.
Goods, for *Knoxville, Tenn.*, Kent, First, 4.06.
Killingworth, Cong'l Sunday Society, Lincoln
Mem., 2.08. Middle Haddam, 3. Middletown,
First, for *Tougaloo U.*, 50; First L.M.S., box
and bbl. Goods, for *Tougaloo U.*, Milford,
Plymouth Ch., 13.79. New Britain, Prof. D.
N. Camp, 25; D. O. Rogers, 12; South Ch. C.
E., 15, for *Orange Park, Fla.*, New Britain,
South S., Lincoln Mem., 14. New Hartford,
North C., 34.70; Rev. A. S. Chesebrough, 5.
New Haven, Dwight Place C., 68.06; C. E. of
United C., for *Joppa, Ala.*, 15; C. M. Mead, 10.
New London, First Ch. of Christ, 47.35; First
Primary S., for *Moorhead, Miss.*, 2.13. New
Preston, Ch. and Soc., by Mrs. Geo. C. Hop-
kins, Col., 40. Niantic, 7.05. Noank, M. H.
Giddings, 6.20. North Woodstock, 7. Nor-
walk, First, 27.87. Norwich, Broadway C.,

bbl. Goods, for *Blowing Rock*, N. C. Plainville, 21.60. Shelton, 40.35. Southport, Rev. W. H. Holman, for *Baby Organ*, for *Alaska Mission*, 15. Stafford Springs, C. E., bbl. Goods, for *Blowing Rock*, N. C. Stamford, C. E., for *Alaska M.*, 6. Stratford, Miss Cordelia Sterling, bbl. Goods, for *Saluda*, N. C. Sufield, First, 30, to const. MRS. MARIA B. CHAPEL L. M.; Helping Ten Circle, for *Pleasant Hill*, Tenn., 25. Thomaston, First, 11.34. Torrington, Center Ch. Jr. C. E., for *Girls' Ind'l Sch.*, *Moorhead*, Miss., 5. Union, 3.34. Waterbury, Mrs. Mitchell, for *Tongaloo U.*, 150; Woman's Benevolent Soc., for *Schp.*, *Santee Indian Sch.*, Neb., 70. West Hartford, First C. E., for *Wilkesburg*, Ky., 10. West Haven, First, 24.75. West Suffield, C., 24.32; S., Lincoln Mem., 5.03. Windsor, First, 28.50. Windsor Locks, Mrs. F. S. Bidwell, bbl. Goods, freight prepaid, for *Beaufort*, N. C. Winsted, Second, Sewing Circle, two bbls. Goods, for *Cappahosic*, Va.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, by Mrs. Geo. Follett, Financial Secretary, \$166.00.

Bridgeport, Park St., Ladies' Union, for *Grand View*, Tenn., 25. Hartford, South Ch., Sewing Soc., for *Ft. Berthold*, N. D., 50. New Britain, South H.M.S., "Thank Offering," 64, (22 of which for *Ft. Berthold*, N. D., and 32 for *Grand View*, Tenn.). Newton, Eunocean Soc., for *Ft. Berthold*, N. D., 2. Winsted, Second, for *Grand View*, Tenn., 25.

ESTATES.—Brooklyn, Estate, M. Ensworth, 8. Cheshire, Estate of Henry Gaylord, by George Keeler, Trustee, 5,000. (Reserve Legacy, 2,000), 3,000. Fair Haven, Estate of Deacon Edwin D. Fowler, by E. W. Leete, Exec., 150. Putnam, Estate of Adeline S. Fitts, by John F. Carpenter, Admr., 2,350. Southport, Estate of Maria G. Perry, by John H. Perry, Exec., 2,500. for *Alaska Mission*, *Cape Prince of Wales*, *Alaska*.

NEW YORK, \$1,073.24.

Albany, First S., 8. Binghamton, Mrs. Edward Taylor, 10; Plymouth Ch. Miss'y Soc., bbl. Goods, for *Saluda*, N. C. Brooklyn, Miss Elizabeth Beers, for S. A., *Skyland Inst.*, *Blowing Rock*, N. C., 5; E. F. Carrington, 5; Mrs. Ellen Lewis, bbl. Goods, for *Hillsboro*, N. C. Brookton, L.M.S., bbl. Goods, for *Fisk U.* East Bloomfield, Mrs. Eliza S. Goodwin, 3. Fishkill-on-Hudson, Benj. Hammond, for *Grading*, *McIntosh*, Ga., 15. Fredonia, C. E., for S. A., *Fisk U.*, 25. Glen Spey, 1. Java, C., 4.16; S., 1.90. Le Roy, Miss Delia A. Phillips, 3. Maine, 11. Newark Valley, bbl. Goods, for *King's Mountain*, N. C. New York, "A Friend," 200; "Friends," for *Fisk U.*, 100; Broadway Tab., Ladies' Miss'y Soc., for *Grand View*, Tenn., 40; "S. E. G.," 25. Shortsville, Mrs. J. S. Hall, 10. Smyrna, First S., Miss'y Soc., 5. Warsaw, 6.24. West Bloomfield, 18.43.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., \$576.51.

Aquebogue, Aux., 6. Brooklyn, Lewis Av., W.M.S., 50; Lewis Ave., C. E. S., 60; Lewis Ave., Earnest Workers, 30, to const. ROBT. KENT VAN DEUSEN, L. M.; Lewis Ave., E. M. C., 10, bal. to const. MISS ADA A. POWELL L.M.C. Central, L.B.S., 20, for *Porto Rico*, and to const. MRS. H. C. ANGELL L. M.; Central, L. B.S., 50; Philon Circle, 10, for *King's Mountain*, N. C.; Immanuel Ch. Aux., 5. Buffalo, First, W. G. Home Miss'y Dept., for *King's Mountain*, N. C., 25; First, Bancroft Aux., for *Moorhead*, Miss., 5. Candor, Y. P. S., for *Moorhead*, Miss., 9. Danby, C. E., 5. Glovers-

ville, L.B.S., 20. Greene, C. E., 5. Harford, Pa., L.M.S., for *Fisk U.*, 8. Homer, Jr. C.E., 5. Hudson River Assoc., Annual Meeting Coll., 7. Ithaca, L.M.S., 35.76; S., 32.23, for *Big Creek Gap*, Tenn. Morrisville, C. E., 18.50. New York, Mt. Hope, Christ Ch. Jr. C. E., 5. Niagara Falls, L.M.S., 10. Ogdensburg, W. M.S., 30, to const. MISS JULIA E. STACY L. M. Orient, W.H.M.S., for *Big Creek Gap*, Tenn., 12.50; Jr. C. E., for *Moorhead*, Miss., 5. Philadelphia, W. M. S., 11.50. Phoenix, Lincoln Mem., 5.77. Poughkeepsie, Jr. Soc., 5, for *Moorhead*, Miss. Riverhead, Sound Ave. H. M.S., 5. Syracuse, Geddes, Woman's Guild, 21, (of which 7 for *King's Mountain*, N. C.; 7 for *Santee*, Neb., and 7 for *American Highlanders*); Prim. S., 5.05. Utica, Plymouth W.M.S., 10, for *Chinese M.* Walton, Mission Band, 1.70. Wellsville, Busy Bees M. Band, for *Moorhead*, Miss., 2.50.

NEW JERSEY, \$310.76.

Asbury Park, First, 6.50. Beverly, Eleanor Ker, S.S. Papers, for *Macon*, Ga. East Orange, First, 78.85; Emma J. Beavers, for *Macon*, Ga., 2; First C., Mrs. Vernon's S. Class, Pictures, for *Storrs Sch.*, *Atlanta*, Ga. Newark, First C., 16.41; S., for S. A., *Nat. Ala.*, 25; Miss F. C. Seymour, 20. Paterson, Auburn St., S., Lincoln Mem., 10. River Edge, First, 1. South Orange, Mrs. Calista Mayhew, for S. A., *Fisk U.*, 50. Upper Montclair, "A Friend," 1.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. L. Merrifield, Treas., \$100.00.

Montclair, W.H.M.S. of First Cong'l Ch., 100, for *Marshallville*, Ga.

PENNSYLVANIA, \$85.73.

Carlisle, Minnie Ferree, for *Organ Fund*, *Blowing Rock*, N. C., 2. Conneaut Center, S., 1.60. Conshohocken, Lewis, Alan and Edward Lukens, for S. A., *Skyland Inst.*, *Blowing Rock*, N. C., 5. Harford, Jr. C. E., for S. A., *Fisk U.*, 2.02. Meadville, 10. Ogontz School, Miss Mary J. Gates, 12.50, for *Blowing Rock*, N. C. Philadelphia, Central C. E., for *Pleasant Hill*, Tenn., 40; Snyder Ave., 10. Pleasantville, Miss Ora F. Dunham, for *Sch. Supplies*, *McIntosh*, Ga., 1. Susquehanna, S., 1.61.

OHIO, \$269.35.

Bellevue, Jr. C.E., for S. A., *Slater Training Sch.*, *Knoxville*, Tenn., 1. Cleveland, Euclid Av., 26.74; Mrs. Mary F. Willard, 10, for *Work among the Negroes*; Hough Ave. Juvenile S., for *Pleasant Hill*, Tenn., 6.10. Conneaut, S., 10. Columbus, North C., 3.56. Geneva, Whatsoever Circle King's Daughters, bbl. Goods, for *Tongaloo U.* Jefferson, Ladies' Aid Soc. and Miss Luthrie, bbl. Goods, for *Tongaloo U.* Kelloggsville, 4. Marietta, First, 89.45. Medina, Mrs. Loomis, for *Girls' Ind'l Sch.*, *Moorhead*, Miss., 10. Mogadore, Miss Rachel Davies, 2. Oberlin, First S., 23.23; Home Dept., 0.63; Mrs. L. G. B. Hills, 27.50. W. H. M.S., bbl. Goods, for *Girls' Ind'l Sch.*, *Moorhead*, Miss.; H. Frances Parmalee, box Mags., etc., for *Macon*, Ga. Pierpont, 2.20. Rootstown, "L. H.," through Kingdom Extension Soc. of Cong. Ch., 5. Shandon, Paddy's Run Ch., 11. Sheffield, Miss Florence H. Gough, for S. A., *Brewer Normal Sch.*, *Greenwood*, S. C., 50 cts. Toledo, Washington St., 18.08; Second, 7.81. West Williamsfield, S., Lincoln Mem., 1.55.

INDIANA, \$30.00.

Muncie, James A. Daly, 25.

WOMAN'S HOME MISSIONARY UNION OF INDIANA, by Mrs. Anna D. Davis, Treas., \$5.00.
Elkhart, First C. E., 5.

ILLINOIS, \$621.47.

Amboy, Mrs. D. W. Slanter, 3; Mrs. Sophia Bell, 50 cts., for *Girls' Ind'l Sch., Moorhead, Miss.* Atkinson, W.M.S., bbl. Goods, for *Blowing Rock, N. C.* Chandler, 43.40.
Chicago, Leavitt St. C., 18.75; Mizpah Chapel, 3.67; S., 71 cts.; Sr. C. E., 1; Jr. C. E., 1; M. Kynoch, for *Girls' Ind'l Sch., Moorhead, Miss.*, 1; "Friend," 5.
De Kalb, First, 14.71. Dundee, 17.12. Earlville, 25. Evanston, First, 54.05. Farmington, 10.45. Galena, Miss Alice Chamberlain, for *Girls' Ind'l Sch., Moorhead, Miss.*, 1. Griggsville, 13.85. Grossdale, Miss'y Soc., bbl. Goods, freight paid, for *McIntosh, Ga.* Homer, C.E., 1.15. Kewanee, Helping Hand Soc. of Cong. Ch., box Goods, for *Orange Park, Fla.* La Moille, Miss'y Soc. of Cong'l Ch., bbl. Goods, freight prepaid, for *McIntosh, Ga.* Marseilles, Dr. R. N. Baughman, deceased, 51. Moline, "Farther Lights," Box, for *Blowing Rock, N. C.* Peoria, Miss M. H. Bradley, for *American Highlanders*, 5. Plainfield, 18.40. Sandwich, C., 36.04, to const. REV. JAMES M. LEWIS L. M. Seward, First, 10; Second, 9. Sterling, C. E., 5. Waukegan, S., for *American Highlanders*, 4.75. Waukegan, Jr. C. E., for *Indian M.*, 1.45. Wilmette, L.M.S., "Thank Offering," for *Indian M.*, 11.70. Yorkville, 13.07.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., \$240.64.

Albion, W.M.S., 2. Chicago, South, W.M.S., 38.40; Leavitt St. W.M.S., 18.37; Union Park W.M.S., 38; Auburn Park W.M.S., 3.47; Lincoln Park, W.M.S., 15.05; California Ave. C., W.M.S., 5; Covenant W.M.S., 1.75. Dundee, W.M.S., 5. Dwight, C. E., for *Pleasant Hill, Tenn.*, 5. Mendon, W.M.S., 14.80. Morris, W.M.S., for *Schp., Fisk U.*, 10.80. Neponset, W.M.S., 7. Oak Park, First, W.M.S., 16. Princeton, M. B., for *Moorhead, Miss.*, 1. St. Charles, W.M.S., for *Blowing Rock, N. C.*, 5. Springfield, First W.M.S., 5. Undesignated, 40.

MICHIGAN, \$615.01—of which from Estate, \$102.33.

Addison, 5. Allegan, "A Friend," 100. Almont, C., 4.68; S., 6.61; C. E., 1.35. Alpena, Mrs. Wilcox, for *Tougaloo U.*, 25. "Anon," for *Tougaloo U.*, 240. Athens, Miss F. M. Russell, for *S. A., Washburn Seminary, Beaufort, N. C.*, 1. Chelsea, Ladies' Soc., two bbls. Goods, for *Greenwood, S. C.* Grand Rapids, Plym., 2.30. Olivet, Mrs. J. R. Swift, for *Girls' Ind'l Sch., Moorhead, Miss.*, 2. South Frankfort, Mrs. Johnson, bbl. Apples, for *Beach Inst., Savannah, Ga.* South Lake, Linden, 7.79.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, by Mrs. E. F. Grabill, Treas., \$116.95.

Alamo, W.M.S., 50 cts. Ann Arbor, Children's Miss'y Soc., for *S. A., Moorhead, Miss.*, 3; and for *S. A., Santee, Neb.*, 1. Bridgeport, W.M.S., 6. Detroit, First W. Assoc., for *S. A., Pleasant Hill, Tenn.*, 10. Ellsworth, Children's Offering, for *Trinity Sch.*, 3.45; W.M.S., 1. Hudson, W.M.S., by Mrs. C. B. Stowell, 45. Middleville, C. E., for *S. A., Santee, Neb.*, 50 cts. Muskegon, First W.M.S., 15. Owosso, Jr. C. E., 1.25. Red Jacket, W.M.S., 20. Webster, W.M.S., 25 cts.

ESTATE.—Benzonia, Est. of Amasa Waters, 102.33.

IOWA, \$227.05.

Avoca, First, 7.45. Belmond, 5.66. Burlington, C., 31; L.M.S., 5; Mrs. T. K. Rankin, for *Beach Inst., Savannah, Ga.*, 2. Carnforth, 5.70. Church, Lansing Ridge, German C., 2. Clay, 7.40. Des Moines, Mrs. W. L. Cowles, for *Girls' Industrial School., Moorhead, Miss.*, 1.25. Dubuque, First, 51.35, to constitute *Lucius H. Langworthy, L. M.*, Gilman, First, 5.33. Keokuk, Mrs. A. L. Parsons, bbl. Goods, Freight prepaid, for *McIntosh, Ga.* Le Mars, First, 5.74. McGregor, S., for *Beach Inst., Savannah, Ga.*, 6.35. Mt. Pleasant, "Our Club," for *Beach Inst., Savannah, Ga.*, 5. Monona, C. E., 1.50. Orient, L.M.S., bbl. Goods, for *Savannah, Ga.* Sioux City, Jr. and Inter. C. E., bbl. Goods, for *Tougaloo U. Toledo, S.*, for *S. A., Gregory Inst., Wilmington, N. C.*, 11.17.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Martha D. Stone, Treas., \$74.05.

Blairsburg, W.M.S., 1. Fayette, Jr. C. E., 1.60. Farragut, W.M.S., for *Beach Inst., Savannah, Ga.*, 10. Independence, W.M.S., for *Fisk U.*, 2. Iowa City, W.M.S., 14.85. Grinnell, W.M.S., 10.25. Manchester, C. E., for *Pleasant Hill, Tenn.*, 4. Montour, W.M.S., 5. Ogden, W.M.S., 2. Mason City, C. E., for *Pleasant Hill, Tenn.*, 5. Old Man's Creek, Welsh W.M.S., 3.35. Stuart, W.M.S., 10. Victor, W.M.S., 5.

MINNESOTA, \$81.47.

Elgin, Miss Marjorie Sawyer, for *Girls' Ind'l Sch., Moorhead, Miss.*, 50 cts. Freeborn, 6. Freedom, 4.35. Minneapolis, Plymouth C., 33.33. Robbinsdale, 3.60. Rochester, 28.22. St. Cloud, 3.37. Spring Valley, Jr. C. E., for *S. A., Fisk U.*, 2.10.

WISCONSIN, \$184.57.

Bloomer, 5. Delavan, C., 3.72; S., 4.55. Fontana, 2. Fulton, Rev. A. S. Reid, 1. Hartland, Miss Louise Campbell, for *S. A., Brewer Normal Sch., Greenwood, S. C.*, 1. Oshkosh, Plymouth, 42.15. Pewaukee, 6. So. Milwaukee, First, 3.94. Spring Green, 2.08. Union Grove, 21. Waukesha, 14.36. White-water, 27.06.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. L. E. Smith, Treas., \$50.71.

Arena, First, 1.21. Beloit, First, 13. Elkhorn, 10. Fond du Lac, 10. Waukesha, 2.50. Wauwatosa, 14.

MISSOURI, \$1,013.10.

Bevier, Welsh C., 7. Pleasant Hill, George M. Kellogg, for *Porto Rico*, 1,000. St. Louis, Hope C., 6.10.

KANSAS, \$36.50.

Antrim, Misses Gibbs, 2. Eureka, Clark Nye, for *Girls' Ind'l Sch., Moorhead, Miss.*, 75 cts. Garfield, 5. Sterling, "A Friend," 2.25, for *S. A., Meridian, Miss.*; "Friend," bbl. Goods, for *Meridian, Miss.* Wabunsee, First Ch. of Christ, 15.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, by Mrs. W. A. Sloo, Treas., \$11.50.

Neosho Falls, 2.50. Maple Hill, 5. Topeka, First, 4.

NEBRASKA, \$78.53.

Albion, 10. Arlington, Mrs. H. M. Bisbee, for *Girls' Ind'l Sch., Moorhead, Miss.*, 2. Crete, 36.53. Creighton, 5. Grand Island, First, 2. Lincoln, Chs. of Lincoln Assoc., for *Trav. Expenses of Prof. Clark*, 16. Rokeby, 7.

NORTH DAKOTA, \$12.40.

Jamestown, 6.40. Niagara, 6.

SOUTH DAKOTA, \$94.49.

Bon Homme, 4. Ipswich, S., 1.50. Tyndall, First, 6. Vermilion, 28.30. Wessington Springs, C., Lincoln Mem., 1.35.

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, by Mrs. John P. Clickner, Treas., \$53.34.

Aberdeen, W.M.S., 2.50; S. S., 2. Academy, W.M.S., 1.71. Bryant, Ladies of Church, 1.25. Chamberlain, W.M.S., 3. Clark, W.M.S., 1.75. Columbia, Jr. C. E., for *Girls' Ind'l Sch.*, Moorhead, Miss., 2. Columbia, W.M.S., 1.25. Deadwood, W.M.S., 1.63. Drakola, W.M.S., 1.70. Elk Point, W.M.S., 2. Huron, W.M.S., 10. Iroquois, W.M.S., 1.25. Mission Hill, W.M.S., 1.30. Rapid City, W.M.S., 4.50. Vermilion, W.M.S., 5.50. Wakonda, W.M.S., 6. Worthing, L.A.S., 3. Worthing, S. S., 1.

WYOMING, \$6.75.

WOMAN'S MISSIONARY UNION OF WYOMING, by Miss Edith McCrum, Treas., \$6.75.

Cheyenne, W. H. and F. Miss'y Soc. of First C., 6.75.

MONTANA, \$16.65.

Billings, S., Easter Off., for *Porto Rico*, 10.30.

WOMAN'S MISSIONARY UNION OF MONTANA, by Mrs. W. S. Bell, Treas., \$6.35.

Billings, L.M.S., 6.35.

COLORADO, \$13.75.

Denver, Third C., 13. Rocky Ford, Mrs. S. St. John, for *Girls' Ind'l Sch.*, Moorhead, Miss., 75 cts.

NEW MEXICO, \$15.30.

San Rafael, "Friends," by Rev. J. H. Heald, 15.30.

CALIFORNIA, \$839.19.

Poway, 8. San Francisco, Receipts of the California Chinese Mission (see items below), 831.19.

OREGON, \$3.50.

Smyrna, 3.50.

WASHINGTON, \$3.00.

Edmonds, 3.

DISTRICT OF COLUMBIA, \$158.00.

Washington, First, 155. Washington, Peoples' W.M.C., for *S. A. Jos. K. Brick A., I. and N. Sch.*, Enfield, N. C., 3.

KENTUCKY, \$26.10.

Lexington Chandler Normal Sch., 19.10, (8 of which for *Lares, Porto Rico*); "A Friend," for *Chandler Sch.*, Lexington, Ky., 1. Williamsburg, Proceeds Hawaiian Lecture, by Miss Brown, 6, for *Williamsburg, Acad.*

WEST VIRGINIA, \$2.00.

Huntington, First, 2.

NORTH CAROLINA, \$81.76.

Bethel, C., Lincoln Mem., 50 cents. Candor, C., Lincoln Mem., 2. Enfield, Chapel Coll., for *Jos. K. Brick A., I. and N. Sch.*, 1.25. McLeansville, First, Lincoln Mem., 3. Southern Pines, 61.68. Whittier, Whittier High Sch., Lincoln Mem., 2.48. Tryon, 10.83.

SOUTH CAROLINA, \$50.15—of which from Estate, \$49.80.

Congaree, C., 35 cts.

ESTATE.—Phoenix, Estate of Miss N. A. Tolbert, (50, less expense 20 cts.), 49.80.

TENNESSEE, \$5.00.

Bon Air, 1. Robbins, 4.

GEORGIA, \$9.45.

Cypress Slash, C., 3.08; S., 80 cts.; S., Concert, 2.27; Shiloh Ch., 85 cts. Marietta, S. and C. E., Lincoln Mem., 1.95. Woodville, Rev. J. H. H. Sengstacke, 50 cts.

ALABAMA, \$2.50.

Kowaliga, S., Lincoln Mem., 2. Mobile, School Visitors, 50 cts.

LOUISIANA, \$41.69.

Abbeville, St. Mary Cong. Ch., 3. New Iberia, St. Paul C., 2. New Orleans, Morris Brown, C., 2.50; S., Lincoln Mem., 2.50. Roseland, C., 14.30; West End S., 89 cts.

WOMAN'S MISSIONARY UNION OF LA., Miss Mary L. Rogers, Treas., \$16.50.

Abbeville, L.M.S., for *Indian M.*, 2. Belle Place, L.M.S., 11, (2.50 for *Indian M.*, and 2.50 for *Porto Rico*). New Iberia, L.M.S., for *Porto Rico*, 1.30. New Orleans, Howard Chapel, for *Indian M.*, 1. Roseland, L.M.S., for *Indian M.*, 1.20.

MISSISSIPPI, \$6.00.

Moorhead, Miss F. A. Gardner, for *Girls' Ind'l Sch.*, Moorhead, Miss., 5. Moorhead, Miss A. E. Roe, for *Girls' Ind'l Sch.*, Moorhead, Miss., 1.

FLORIDA, \$6.26.

St. Petersburg, First, 6.26.

TUITION, \$5,823.58.

Cappahosic, Va., 56. Lexington, Ky., 350.88. Williamsburg, Ky., 98.04. Beaufort, N. C., 38.35. Blowing Rock, N.C., 30.50. Enfield, N. C., 93.27. Hillsboro, N.C., 31.50. King's Mountain, N. C., 38. Saluda, N.C., 27.45. Troy, N. C., 1.30; Public Fund, 100. Charleston, S. C., 345.75. Greenwood, S. C., 129.65. Big Creek Gap, Tenn., 139.50. Grand View, Tenn., 33.50. Jonesboro, Tenn., 1.50; Public Fund, 40. Knoxville, Tenn., 39.50. Memphis, Tenn., 511.95. Nashville, Tenn., 824.50. Pleasant Hill, Tenn., 64.85. Albany, Ga., 66.36. Andersonville, Ga., 11.65. Atlanta, Ga., 194.30. Macon, Ga., 315.10. McIntosh, Ga., 100.49. Marietta, Ga., 4. Marshallville, Ga., 5; Public Fund, 50. Savannah, Ga., 152.75. Athens, Ala., 65.26. Cotton Valley, Ala., 2.45. Joppa, Ala., 9.55; Public Fund, 210.70. Marion, Ala., 95. Mobile, Ala., 177.15. Meridian, Miss., 125.65. Moorhead, Miss., 56.65. Tougaloo, Miss., 145.65. New Orleans, La., 643.10. Helena, Ark., 75.50. Orange Park, Fla., 85.50. Austin, Texas, 95.35. Lares, Porto Rico, 68. Santurce, Porto Rico, 42.25.

SUMMARY FOR APRIL, 1902.

Donations	\$12,960.83
Estates	11,052.13
	\$24,012.96
Tuition	5,823.58
Total	\$29,836.54

SUMMARY.

From Oct. 1st, 1901, to April 30th, 1902.	
Donations.....	\$105,211.30
Estates.....	48,438.87
	\$153,650.17
Tuition.....	34,462.77
Total.....	\$188,112.94

RESERVE LEGACY ACCOUNT.

From Oct. 1, 1901, to April 30, 1902.... \$18,556.05

FOR THE AMERICAN MISSIONARY.

Subscriptions for April.....	\$39.10
Previously acknowledged.....	242.46
	\$281.56

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Feb. 20th, to Mar. 27th, 1902, William Johnstone, Treas., \$323.47.

FROM LOCAL MISSIONS, \$274.47 :

Berkeley, Chinese M. O., 3. Fresno, Chinese M. O., 1.45; Japanese Off's, 3.75. Los Angeles, Chinese M. O., 7.15; Ann'y Off's, 69.68; Japanese Monthlies, 10. Marysville Chinese M. O., 7. Oakland, Chinese M. O., 3. Oroville, Chinese M. O., 3.20. Pasadena, Chinese M. O., 1.75; Ann'y Off's, 28.56. Riverside, Chinese M. O., 5.46; Ann'y Off's, 9.61. Sacramento, Chinese M. O., 5. San Bernardino, Chinese M. O., 5.75; Ann'y Off's, 9.01. San Diego, Chinese M. O., 1.35; Ann'y Off's, 27.65. San Francisco, Central, Chinese M. O., 5; West, Chinese M. O., 3.75; Branch Assoc. of Christian Chinese, 42.50. Santa Barbara, Chinese M. O., 4.30; Ann'y Off's, 7.15. Santa Cruz, Chinese M. O., 75 cts. Ventura, Mrs. Lilian Bissell, 1; Ann'y Off's, 7.65.

INDIVIDUAL GIFTS, \$28.00 :

Geo. W. Marston, 25. Miss M. M. Bevans, 3.

FROM EASTERN FRIENDS, \$21.00 :

Lee, Mass., Dea. J. L. Kilbon, 3; Mrs. Kilbon, 2. Marlboro, Mass., Miss H. L. Alexander, 6. Worcester, Mass., Steadfast Friends, 10.

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from March 27, to April 17, 1902, Wm. Johnstone, Treas., \$507.72.

FROM LOCAL MISSIONS, \$225.95.

Berkeley, Chinese M. O., 3.75. Fresno, Chinese M. O., 1.25; Japanese M. O., 4.25. Los Angeles, Chinese M. O., 4.05; Japanese M. O., 12. Marysville, Chinese Monthlies, 7. Oakland, Chinese Monthlies, 14.45; First C., 25. Oroville, Chinese M. O., 3.20. Pasadena, Chinese M. O., 1.25; Ann'y Pledges, 25. Riverside, Chinese M. O., 5.30; Ann'y Pledges, 13.75. Sacramento, Chinese M. O., 5. San Bernardino, Chinese M. O., 3.80; Ann'y Pledges, 9. San Diego, Chinese M. O., 1.50; Ann'y Pledges, 28.50. San Francisco, Central, Chinese M. O., 6; Annual Members, 6; West, Chinese M. O., 9.95; Annual Members, 12; Branch Assoc., M. O., 12.50; Bethany Ch., 3.20. Santa Barbara, Chinese M. O., 2.25; Ann'y Pledge, 2. Santa Cruz, Chinese M. O., 1.50. Ventura, Ann'y Pledges, 2.50.

FROM CHURCHES, etc., \$13.25 :

W. H. M. U. of Southern Cal. for Los Angeles Japanese Mission, 11.25. Santa Rosa, Ch., Kingdom Extension Soc., 2.

FROM EASTERN FRIENDS, \$245.02 :

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FOR CHINESE MOTHERS AND CHILDREN, \$23.50 :

W. H. M. U. of Southern Cal., 23.50.

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American Missionary Association.

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